the Chaplain

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Prayers of Cadets and Midshipmen

JULY-AUGUST
1967

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A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

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Editor's Notes

VIETNAM TRIBUTE

IN this issue we salute all chaplains who have seen service in Vietnam. A few have given their lives and quite a number have been wounded. They are men of peace ministering to those whom the nation sends to war.

As in all wars, much of the chaplain's story does not lend itself to public recitation. Much of it is carried best in the hearts of those who have lived through it together. However, now and then, something written by one who was there gives a passing glimpse of what has taken place.

In the following pages we present a few representative reflections that have come to us from those who have shared the Vietnam assignment.

In World War II seminary professor Amos Wilder paid tribute to his brother Thornton, the famous playwright and author who served in the Army Air Corps. We offer his sensitive words as a salute to our colleagues and all whom they serve in Vietnam:

HOMAGE

To those who offer themselves willingly in the day of decision,
In the great arbitrament,
Who are prompt at the gate,
And who present themselves foremost at the ford of Megiddo,
And take their stations at the narrow issues:
Theirs are the great jeopardies, the necessary role, the memorable name,
Their encounter is with the heart of darkness.
For some the searchings of heart, the scruple, the fastidious witness,
For others the fateful evasion, the abiding reproaches,
For many the frivolous and the usual occasions.
But these on the crumbling levees match themselves with the infuriate flood.
These beneath the waves toil at the primeval sea-walls
Whose courses were laid against chaos.
These repair the moles erected of old against the ravening deep.
These descend where the nethermost piers of history are building,
And place their lives if need be at the foundation of all the ages of glory to come.

From *The Healing of the Waters.* 1943. Harper & Row. New York.

OPERATION THANKS

I AM HAPPY to report that there is on hand a large and impressive collection of tributes to the American Bible Society. When these are properly arranged and bound for presentation next fall, they will constitute a veritable *festschrift* in appreciation for all that the Society has done in providing the Scriptures for the serviceman and the veteran during the past one-hundred and fifty years.

The collection will be open for additions until September 30. All chaplains ought to share in this historic gesture. If you have not already done so, a simple letter of thanks to the American Bible Society should be written and sent to us immediately for inclusion in the collection.

ANNIVERSARY REPORTS

IN THE next issue of THE CHAPLAIN we shall present a pictorial review of the General Commission's fiftieth anniversary observance. The record of the events of Sunday, April 23, will include the memorial and anniversary prayers given by Dr. Fred C. Buschmeyer and Dr. Karl A. Olsson.

Condensations of the two major addresses by Bishop Dwight E. Loder and Archbishop Philip M. Hannan also will be shared with our readers in the September-October issue.

For historical purposes the Commission made a tape recording of the entire service at Washington Cathedral, including the concert by the U. S. Marine Band. The full proceedings of the dinner at Bolling Air Force Base also are preserved on tape. These tapes will be reviewed and studied for possible duplication of portions that may be of interest to chaplains and other Commission friends.

We have received a great deal of encouraging comment about the special issues of LINK and CHAPLAIN, and many kind words of appreciation for the events and projects associated with the anniversary. For all of these we are grateful. If the chaplaincy has been well served and strengthened, we are sufficiently rewarded.

—A.R.A.

By Wendell E. Danielson

A Chaplain in Vietnam

(as inspired by the psalmist)

THE MEN gathered in an informal semicircle and sat Indian fashion on the sand. The sand was dirty and wet but nobody noticed, nor cared. In front of me were 400 combat trained, Airborne troopers. They were proud and so was I. Their spirit was contagious and one couldn't remain long in their presence without sensing this pride.

Slowly I read aloud the words of the 46th Psalm, hoping to convey the confidence of the writer.

God is our refuge and strength, a very present help in trouble.

This, I thought, is what we need to hear. Tomorrow there would be trouble, perhaps more than anyone realized.

In several hours these men would be helilifted into the jungle. For some this would be a new experience; most of the men had done it many times. Some troops would not return to this sand again but no one talked about this. Each man knew it would be someone else.

The faces of these men suddenly appeared much younger than their years. Why were they here? They should have been going to college, or learning a trade, or simply taking a vacation. All this would have to wait. They were now at war—some by choice, others by chance—but all just as much involved.

Therefore we will not fear though the earth should change, though the mountains shake in the heart of the sea; . . .

I knew what the writer was trying to say but I wondered if the troops grasped the significance of his faith. "The earth and the mountains and

the sea." The greatness of God! I hoped this would make present problems seem less awesome....

"Dear Jimmy," the letter began, "I don't want to cause you any worry but they've taken the phone away, cut our electricity off, and we're two months behind with the rent. We'll make out okay, don't worry about us." Or, "Dear Son," a mother writes, "I hate to keep asking you for money, but I do need a winter coat badly and it will only cost about $70." Or, "Dearest.... I've had it. When you return the children and I will be gone."

But don't worry! It's only 70 dollars! I've had it!

What's happening? Who are we fighting here? There is the common enemy, Charlie. But what about wives who can't wait? Or parents who won't write? Or friends who don't seem to care? How does a young man perform 24 hours a day when he has received two letters in the past seven months?

Charlie should be our only concern yet it doesn't work that way. You wouldn't think a piece of paper of any size or color with writing of any size or shape bearing a simple greeting of any length would be such a morale factor—but it is.

Though its waters roar and foam, though the mountains tremble with tumult...

The waters and mountains have become familiar here. They need not be explained to these men. It's the monsoon season in this part of Vietnam. "Monsoon" means if it isn't raining it will begin shortly.

"Why don't you do something about the weather? Stop the rain. Stop the rain. Stop the storm. Do something, Chaplain." The usual flippant retort: "I'm in sales, not management." But the comeback remains ineffective. I have been challenged in jest, I think, to quiet the storm, walk on the China Sea, and make watermelons grow where even the cacti get discouraged. It's strange, isn't it?, how we look for quick miracles but really don't believe in them. We want the fast solution but we're suspicious if it comes. "Two minutes a day to..." "In just one week you too...."

And as I look about me I realize again that man himself—even these men—this is the real miracle. Everything around us becomes a little less in light of what God has made man.

There is a river whose streams make glad the city of God, the holy habitation of the Most High. God is in the midst of her, she shall not be moved; God will help her right early. The nations rage, the kingdoms totter;...

Who could ever forget PFC Barker? He was always questioning. As I remember him he had few of the answers but his inquiries were always stimulating. Could Jesus be a point man? (First man in the patrol.) Is suicide ever justified? (Given his wildly improbable example the answer had to be, "yes.") Would Jesus fight for us if he were here? Barker was firmly convinced that the Queen of England was a direct descendant of the Twelve Tribes of Israel and that no man can ever overcome the urges of flesh, so he quit trying. The Old Testament intrigued him and he read the Prophets with keen interest. He talked about going to college and preparing himself for the ministry. Doing something for others had become his sole purpose in life. Now he has returned home and will soon be discharged from the service. I expect to hear from him saying he is finding answers to his many questions and that some of his doubts have been replaced by knowledge.

The Army has countless PFC Barkers who, in the face of injury or possible death, began groping for something or someone.

He utters his voice, the earth melts . . .

This PFC Barker found his "something" in God. Given the opportunity, many others will too.

The Lord of hosts is with us; the God of Jacob is our refuge. . . .

Now the psalmist closes this portion with a declaration of faith that is found throughout his writings. He expresses his supreme confidence in the omnipresent God.

Come, behold the works of the Lord, how he has wrought desolations in the earth. . . .

In a few moments we would close our services with the hymn, "God Bless America." This, for us, is difficult to sing. The words are simple enough but they compel a response. I knew the Doc wouldn't make it past the fourth line. He never finished, "From the mountains, to the prairies." Tears come to his eyes and he stops singing. Nobody, however, notices. Others would begin looking at the ground, or their hands, or at the sky. "God bless America, my home sweet home." Why shouldn't these words get a quick reaction. This was the way each man felt, why not express it? God help us if the words become simply words and the love is reduced to sentiment.

For my men this song becomes a prayer. It is difficult to find a prayer that will be accepted by everyone. One is too long, another too short. Also there are Jewish and Roman Catholic personnel present. This song bridges the gap. It says what we want to say.

He makes wars to cease to the end of the earth; he breaks the bow, and shatters the spear, he burns the chariots with fire! . . .

I thought about PFC Martin. Following a recent memorial service he confided, "But I don't want to think about death. It's unreal. There has been too much dying already." He was 18 years old. And Sergeant Brown, an outstanding Negro platoon sergeant I had married several months ago in the States. And Private Lewis who carried, and read, his New Testament wherever he went. Any man could have learned from his example, and some did. I recalled others who knew what the Christian life demanded but never sought the power to practice it. Now these men were gone. Death had come too quickly. Some died by the "spear," others by the "bow." The modern spear and bow are efficient and certainly far more effective than the psalmist ever imagined.

And for this chaplain there remains a feeling of incompleteness, even frustration. How does one get through to all these men? When will they understand what this new life is all about? Why can I not present it more clearly? Why doesn't God do something? Soon? Like today?

Be still, and know that I am God. . . .

For the third time I reread the letter from a chaplain friend. The stationery features a snow-covered, Swiss type chapel. He's in Garmisch, Germany. That, I thought again, is where I should be. Snowpeaked Alps, mountain streams, happy, contented people. It all seemed so far away. Yet, isn't this the way God's people are supposed to live? Certainly this was closer to his plan than our experience here.

I am exalted among the nations, I am exalted in the earth . . .

During the coming months I will continue to work here. There is much that must be done—instruction to give, an example to set. Who will do this? For my men this is my responsibility. They must be shown faith and love and courage. If my example in living these virtues is not louder than my words I become the tinkling symbol.

So the responsibility remains the same whether in Garmisch or Vietnam or the United States. The opportunity is always here to bring men to God and God to men. This is and will always be the high calling. To do less is to do nothing.

The Lord of hosts is with us; The God of Jacob is our refuge.

(All names are fictitious, incidents real.)

By Conrad N. Walker

Ecumenism in the Armed Forces

EDITOR'S NOTE: This letter and the introductory lines are from a February 1967 News Bulletin sent by The Right Reverend Arnold M. Lewis to his chaplains around the world. Material is used by permission.

CHAPLAIN (Lieutenant Colonel) John W. Fritts, USA, an Episcopal chaplain from the Diocese of Texas, wrote these words to the Rt. Rev. Arnold M. Lewis, Bishop for the Armed Forces: "On the battlefield men quibble little about the fine points that separate Christian from Christian through denominational loyalties. I do not disparage denominational loyalty because I know that in order to be a Christian you have to be some kind of a Christian. Rather, I think our ultimate loyalty is to the Triune God."

The reason for that observation goes back several months. Frederic William Fritts, son of Chaplain and Mrs. Fritts, was in college, a member of the Army Reserve. Concerned over the criticism of the United States policy in Southeast Asia, Fred sought the approval of his parents to volunteer for Active Duty. His best friend, volunteering with him, says that they volunteered because they loved their country and wanted to do something for it.

On 29 June 1966, in the vicinity of Xuan Loc, Republic of Vietnam, SP4 Frederic William Fritts, RA 25 512 504, was killed in action while serving as an acting sergeant and squad leader with the 3rd Platoon of Company A, 503rd Airborne Infantry Battalion of the 173d Airborne Brigade. In the course of the action involving this platoon, 33 men were

wounded and 10 killed in action by a Viet Cong force dug into a defensive position, armed with .30 caliber machine guns, .50 caliber machine guns, 81mm mortars, 60mm mortars, 75mm recoilless rifles and automatic individual weapons. The Viet Cong fired on this platoon from a range of 5 to 50 meters. The time was 1030, the weather hot and humid.

Many heroic acts took place that morning by men of the platoon. The acting platoon leader, S/SGT Cooney was wounded on his way to get a medic for Fred. SGT Morris of the platoon has been recommended for the Congressional Medal of Honor. S/SGT Cooney has been recommended for the Silver Star. Frederic has been posthumously awarded the Bronze Star, the Silver Star, and the Purple Heart.

Chaplain (Major) Conrad N. Walker, an American Lutheran, then a Captain, was with Company A at the time of the action and hurried to the 3rd Platoon when he heard of the action. The attached letter tells something of the nature of the kind of chaplains the Army has in the field today; the kind of young men who are fighting for the free men and against Communist aggression; the ultimate allegiance of Christians to Christ across denominational lines. The letter, itself, was written on ruled paper, in pen and ink. The envelope was a little rumpled and dirty. Chaplain Fritts faithfully attempted to reproduce it, as closely as possible, in typewritten form. The words are exact. The message clear.

19 July 1966

Dear Chaplain Fritts,

Grace and Peace!

We are still out in the jungle area in search and destroy missions. Thus, I beg you, to excuse the somewhat messy paper and writing. I am a Lutheran Pastor—and thus your dear son was more at home in worship these last few months.

Do I have much to say about his last days? Yes, indeed, much. For he was in the first degree one of my outstanding "deacons"—he loved his Lord Christ—he laid this bare in witness and in deed.

We had celebrated the Holy Sacrament together just a few days prior to the big battle. We had worshiped together many times—many places. I do not think he missed one opportunity to worship in our entire time together—he lived in the realm of forgiveness day in and out.

I was with A Company when they were hit. Thus, I had a blessing and a "laying on of hands" for Fred. And dear brother, I personally carried him to the evacuation chopper—for he was that precious to me as a Christian brother. He and some of the others were in the hands

of the Master when I crawled in, but I always have a "laying on of hands" and a blessing in the name of the Holy Trinity. So, the dear man of God had little time after he was hit. Again, he had a great God and was as faithful to his Lord as any man I've seen.

The tough 1st Sgt of A Company declared with head in hands, "he was good on inside and out."

We will greatly miss him and his bold and sturdy Christian witness in the company. I so thank God that I was with A Company and aided some in making peace with God through our Lord Jesus Christ, also doubled as a medic for he, too, was killed.

Fred and I had many conversations together about many things—Army, school, the Faith, our military mission, etc. I asked him to greet you for me.

The only human comfort I can give is that I have two sons and if they would die in the faith as Fred—I would be thankful. The comfort of God's Holy Word in Romans 8, I leave with you.

I hope it is in God's wisdom that you and I can further share in this Christian fellowship someday—for that is what Fred and I had—a thanksgiving unto the Lord for one another, the gift of faith.

I humbly thank you and the Mrs. for the greatest gift you could possibly give your country and your God—your son. His heroism is being acknowledged.

It is my prayer that my boys will be as faithful to the end.

Together in prayer,

Faithfully yours,

Conrad N. Walker
CH US Army

NEWS BIT: Baptist missionaries in Korea have established servicemen's centers for Korean troops in Taejon, Taegu, and Wonju areas. The program is open to all personnel and includes free tea, reading materials, religious films, worship, Bible study, stationery and stamps, and music. Korean chaplains have encouraged the projects which are very popular with troops. Commendations have come from senior military officers and government leaders.

QUOTES: One definition of "ecumaniac": the man who says, "Any religion is better than mine." . . . Anything you can doubt, I can doubt better.

—David H. C. Read at 1967 Ohio Pastor's Convocation.

By Hudson T. Armerding

On Christian Patriotism

THOUGHTFUL, concerned Christians increasingly are pondering the question of patriotism. It is being asked of them not only by the non-Christian or the theologically liberal, but also by some evangelicals. The question does not relate to the matter of a Christian's being a conscientious objector. Many who are so classified are intensely patriotic. Rather, the issue stems from the proposition that Christianity is so supranational as to render questionable a believer's loyalty to a particular country. Instances are cited where Christians with such loyalties have allegedly impeded the spread of the Gospel on the mission field. Some have felt this so deeply as to urge Christians in the United States to make a confession of failure and issue an apology to other nations or cultures for our having adulterated the Gospel with Americanism.

In considering this question it is well to emphasize at the outset that obedience to God and fidelity to the testimony of our Lord Jesus Christ transcend all other loyalties. Whenever this is at issue, Peter's statement remains normative: "We ought to obey God rather than men." The uncertainty rather lies in whether lesser loyalties are legitimate and can be exercised without coming into conflict with the declared teaching of the Word of God, either in principal or in practice.

Human Institutions Cited

In the Holy Scriptures human institutions are ordained to which loyalty is enjoined. There should be no doubt about this with respect to the Christian home. The Word of God specifically commands this. Husbands and wives are to love one another as an illustration of the union between

Christ and his church. Children are to honor their fathers and mothers. Parents are to act responsibly and in love toward their children.

Within the fellowship of the local church, believers are expected to manifest a careful concern one for another. It is unscriptural for a Christian to act without taking into account his responsibility toward his fellow-Christians. On the contrary, he is expected to do all he can to promote their best interests.

Both Romans 13 and 1 Peter 2 make it clear that the Christian is also expected to be a responsible citizen, obedient to the State. Paul in 1 Timothy 2 encourages prayer for the leaders of the nation, an activity which most certainly should be considered as one of the highest kinds of loyal concern and which in purpose links together domestic tranquility and the practice of a godly and honest life.

It would appear then to be an easy matter to conclude that patriotism is not unchristian. Yet the vexing question remains as to how long one should be patriotic and not simply passively obedient when seemingly his country is violating declared Christian principles. The Lord Jesus indicated that one should render unto Caesar the things which are Caesar's and unto God the things which are God's, but certainly not to confuse the two.

When we consider the other human institutions which God has established, it is clear that there are occasions when conditions may render any future exercise of loyalty improbable. Should infidelity mar the fellowship of the home, a separation may be necessary. Clearly, however, this is justified because the law of God regarding marriage has been violated.

Circumstances may also affect adversely the fellowship of a church. Where the group departs from the teaching of the Scriptures so that a member no longer may freely obey the commandments of the Word of God, it could scarcely be insisted that he should still maintain his loyalty to such a body. On the contrary, it has long been a Protestant practice to permit a believer to choose that fellowship which, in his opinion, best conforms to the commandments of God as revealed in the Scriptures.

When loyalty to the State is at issue, however, because of a question of principle, there are many who insist that the governing authority must be obeyed, even though it is acting contrary to the declared principles of the Word of God. Generally, Romans 13 is cited, where the Scripture says the powers that be are ordained of God, and that the individual is to be subject to such powers. Here we face the difficult question as to whether revolution is ever justified, as far as the Christian is concerned.

An examination of the terms used in Romans 13 reveal some characteristics about the governing power which are crucial to this discussion. In verse one, the power is described as ordained of God; in verse two, resistance to the power is equated with resistance to the ordinance of God, thus suggesting that there is an integral relationship between God's sovereign purposes for

the world and the institution of human government.

In verse three, the term "ruler" has the connotation of one who is a chief magistrate or one who acts in accordance with legal principles. The same is found in verse four where the term "revenger" may be translated "an executor of full justice."

In verses four and six the apostle uses terms which indicate clearly that the governing authorities are not simply responsible to themselves or to the people whom they govern but ultimately to God. In verse four the term "minister of God" is one which suggests the activity of one who is his helper or agent. In verse six the expression "God's ministers" could equally well be translated "God's servants."

Even more significant is the fact that the rulers described in this chapter are those who promote the good (verse three) and punish the evil (verse four). Clearly the terms "good" and "evil" must be understood as these are defined in the Word of God.

A Reference from Calvin

It is possible to infer from this that the government in question in Romans 13 is one which is a government of laws, which acts in such a fashion as to exhibit a responsibility to God as well as to man, and which demonstrates this in a practical way through the support of the good and the punishment of the evil, as these terms are defined in the Scriptures. A government which does not fulfill these stipulations presumably is acting counter to the will of God and merits his judgment. In such a case, should it have the active support of God's people? Calvin, in speaking of the authority of civil government, says:

> However men's acts may be judged, the Lord exercised His work upon them equally when He broke the bloodstained sceptre of insolent kings and overthrew unbearable dominions. Let princes hear and fear. But we meanwhile must take the greatest care that we do not spurn or violate the majestically venerable authority of magistrates which God has instituted by His most solemn decrees, even though it may be held by quite unworthy men who, as far as they may, befoul it with their iniquity. For if the punishment of tyrants belongs to the vengeance of God, we must in no way come to think that it is committed to us: we have received no other command than to obey and be patient. I am throughout speaking of private persons. For if at the present time there exist any people's officers responsible for controlling the wilfulness of kings—like the ephors who were once set over against the kings of Sparta, or the tribunes against the consuls of Rome, or the demarchs against the senate of Athens; or perhaps, to take a modern example, any bodies with the powers now enjoyed in particular realms by the three estates assembled in full session—I am so far from forbidding them to intervene by virtue of their office against the raging licentiousness of kings that in my view any failure of theirs to prevent kings from violently oppressing and molesting their people amounts to wicked perfidy. They thus betray the people's liberty which, as they know, they have been appointed by God to safeguard.

This suggests that a citizen, as an individual, is expected to be obedient in a passive way, even if he is not disposed to be patriotic in an active or demonstrable sense. Calvin also makes clear, however, that a government of "checks and balances" in effect makes it incumbent upon the "lesser magistrates" to safeguard the interests of the people. For us this would mean the necessity of exercising responsible citizenship through our right to vote and our communication with our representatives in opposition to practices we may consider to be antithetical to the Word of God.

A Government of Laws

Actions taken by our government may not always fit the categories of supporting the good and punishing the evil. Yet our constitutional form of government obviously is one of laws and not of men. Our chief executive and other officers of our government take an oath of office which publicly commits them to exercise themselves as those who are responsible to God as well as to the citizens of our nation. Our system of jurisprudence, as a generalization, is based upon principles which are located in the Word of God.

This being so, there should be no reason why, at the present time, a Christian who is a citizen of the United States cannot in good conscience be actively patriotic as well as obedient. Naturally he must be certain that the exercise of his patriotism in no case contravenes the exercise of his Christian duties and responsibilities. Manifestly, he should not go abroad as a citizen of the United States and allow his patriotism to overshadow his witness and concern for people of another culture. Yet at the same time, he need not engage in the self-condemnation and destructive depreciation of his country suggested by some who are endeavoring to be Christians unaffected by any commitment to their home country.

I believe, therefore, that we can properly be actively Christian and at the same time actively patriotic. We should maintain this practice as long as, in our opinion, the government of the United States, through its constitutional form and its system of jurisprudence, continues to act in a manner consistent with those principles set forth in Romans 13. In so doing, we recognize that our highest loyalty is "for Christ and his Kingdom."

We shall seek, by God's grace, always to ensure that our commitment to the Word of God and to the testimony of Christ is never contravened by our loyalty to our nation, but we shall also seek to make certain that our relationship to our government exhibits an obedience and loyalty consistent with the Scriptures. END

Reprinted with permission from the Wheaton College Bulletin.

Chaplain (Capt) Jack Keene, 1st Battalion, 12th Cavalry, 1st Air Cavalry Division, plans his next worship service while helicoptering to another landing zone in the Division's operational area.

Helicopter Circuit Rider

By Riggin B. Luetscher

AN KHE, RVN—One hundred years ago, a minister would mount his horse and buggy and travel around the countryside visiting the members of his church, often on farms scattered across rural America.

Chaplain (Captain) Jack Keene, continuing this tradition, climbs aboard a helicopter of the 1st Air Cavalry Division several times a week to conduct religious services for the men of the 1st Battalion, 12th Cavalry, spread throughout the forward operations area.

Any day and every day is Sunday for Chaplain Keene. Although regular religious services are held on Sundays, the men of the battalion are often

not able to attend services, so Chaplain Keene plans his activities to correspond with the operations of the battalion.

The flying chaplain travels to the forward landing zones (LZs) in any transportation available, from the small OH-13 to the workhorse UH-1D "Huey" to the cargo carrying CH-47 "Chinook," carrying his portable altar and a rucksack. The rucksack is standard equipment after having been stranded on many an "LZ" for the evening.

On LZ Abbey, after his arrival the word was spread on the radio net that Protestant services would be held in half-an-hour.

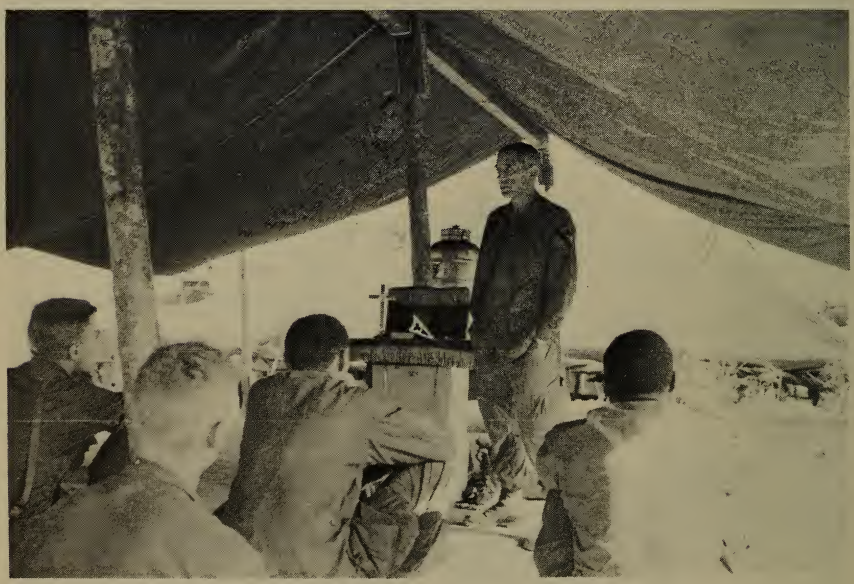
Chaplain Keene walked down the steep slope off the LZ to talk with members of Company B, 1st Bn, 12th

TOP RIGHT: Chaplain Keene arrives at Landing Zone Abbey by helicopter to conduct services for the men of Company B, 1st Battalion, 12th Cavalry, 1st Air Cavalry Division.

BOTTOM: Chaplain Keene conducts a Sunday service on a hillside above the river for the men in Vietnam.

The portable altar blends with the setting at Landing Zone Abbey. Chaplain Keene carries the altar with him while helicoptering from landing zone to landing zone of the 12th Cavalry to conduct services.

Here Chaplain Keene is holding a worship service at Landing Zone Pony for men of the 1st Battalion, 12th Cavalry, 1st Air Cavalry Division. The chaplain travels throughout the operational area each day by helicopter to conduct worship services, counsel and encourage the men, remind them to write home, etc. Every day is Sunday for him.



Cav, reminding them to write home, listening to a platoon leader who wanted him to build up the spirit of his men, and telling the men that the service would be held in a few minutes.

Although the service was held in the hot jungle sun, it has all the meaning to the "Sky Troopers" of a service held in a large church in the United States.

For although interrupted by the noise of helicopters resupplying the outpost and the sounds of big artillery guns, the men were given the opportunity to practice their faith.

While riding back to LZ Pony aboard the battalion commander's helicopter, Chaplain Keene chided Lt. Col. George Eggers, battalion commander, about missing his services.

Col. Eggers, who had been at a meeting with the brigade commander during the morning service promised that he would try to make the next one.

When the battalion commander stopped to talk with a patrol leader in the Kim Son Valley, Chaplain Keene jumped out and worked his way through the tall elephant grass to talk to each of the men on the patrol.

Having arrived back at LZ Hammond that afternoon, the Presbyterian chaplain had been on the move for 12 hours already but was preparing for an evening service.

Like the country minister of old, he was fortunate if he could catch a nap between services. END

If you want to be happy, make yourself useful.—American Druggist.

BOOK NOTES

The Contemporary University: USA. Edited by ROBERT S. MORISON. Beacon Press. 1967. 364 pp. Paperback, $2.45.

The Negro American. Edited by TALCOTT PARSONS and KENNETH B. CLARK. Beacon Press. 1967. 781 pp. Paperback, $3.95.

The Professions in America. Edited by KENNETH S. LYNN and the editors of *Daedalus*. Beacon Press. 1967. 273 pp. Paperback, $1.95.

Three in the excellent series of *Daedalus* paperbacks. The separate collections of essays represent some of the best of current thinking and interpretation in the respective fields considered. Of special interest to chaplains is the chapter on "The Ethos of the American College Student" in the first volume listed above, "American Religion and the Negro" in the second, and "The Clergy in the United States" as treated in the third.

Christians in Contemporary Russia by NIKITA STRUVE. Lippincott. 1967. 464 pp. $7.50.

Belief still flourishes in the Soviet Union despite the persecutions. Its intensity and duration cannot easily be dismissed. An interesting book describing the government documents and policies that have affected the religious life of Russia and the various fortunes of the church since 1917. Still the church struggles for survival.

When "Taps" Was First Blown

By James Aldredge

THERE IS NO bugle call in the United States Service that has more universal appeal than *Taps*. Those wistful and haunting notes are familiar to all Americans, and have found a warm place in their hearts as good patriots.

However, it is certain that most citizens have never heard the story of how this call originated. They will no doubt be surprised to learn that it has been in use for over one hundred years, and was adopted by the U.S. Army under the most dramatic circumstances.

Thanks to a book of personal letters, which Oliver W. Norton, a Civil War veteran, had printed for his friends, the story of *Taps* was fully revealed. At the beginning of his Army career Norton was brigade bugler to General Daniel Butterfield, and it is to this officer that the nation is indebted for the most celebrated of all its service calls.

Not long after the outbreak of hostilities in the early '60's, the North and South became like one vast army camp, and the bugle was heard throughout the length and breadth of the land. In July, 1862, the Army of the Potomac was resting in camp at Harrison's Landing, a point on the James River in Virginia.

The Seven Days Battle before Richmond had just been fought. General Robert E. Lee had only recently taken command of the Confederate forces, and already in these engagements he had displayed the superb military genius that was to make him the idol of the South and the despair of more than one Northern commander.

General McClellan's losses had been terrific in the recent fighting. There were gaping holes in the ranks to which the men had not yet become adjusted. Earlier in the spring the cry had been "On to Richmond!" But now for the first time it was realized that the war was bound to be a long and bloody business.

The result was that an atmosphere of grave concern overhung the entire camp at Harrison's Landing. The young volunteers were homesick, and

even the older men's thoughts turned to the homes and families they had left up North. When night closed down over the Virginia landscape, nostalgia gripped the chaps in uniform.

General Butterfield must have sensed the general mood. He was an accomplished musician and had written a number of original compositions. But his chief interest was the invention of bugle calls. Now, while the whole camp was in a pensive mood, he turned to this peacetime hobby.

The general had no love for the lights-out call then in use. It had been handed down from the early days of West Point, and to his sensitive musical ear it sounded almost discordant. It certainly did not suit this present situation.

General Butterfield began to turn over in his mind musical phrases that would express that strange quietude, the solemn hush that overhung the army of tents. When he had settled on what seemed a perfect combination of notes, he sent for Norton, his bugler.

He whistled the new call over and over, and asked Norton to try it out on his bugle. The young man did so, and whenever he made a mistake in a note or a phrasing, the general would correct him. It did not take long for the bugler to have the call down perfectly.

That very same night General Butterfield's brigade was the first to hear the new *Taps*. That haunting refrain of notes rose thrillingly in the middle of the camp, and the plaintive call echoes down the long, winding valley.

The effect was astonishing. The next morning buglers from adjoining encampments came to General Butterfield's headquarters. They had been much impressed by the new call and they liked it so much that they asked permission to learn it. Of course, the general gave his ready consent, so it was not long before it was heard throughout the Army of the Potomac.

The popularity of *Taps* spread fast. It passed from Army corps to Army corps with great rapidity. At last by general orders it was substituted for the old lights-out call and appeared in the official United States Army regulations.

The call certainly rouses a sympathetic chord of feeling. The sudden darkening of a camp containing hundreds of men, as those haunting notes rise to the stars, is deeply moving.

But *Taps* has even tenderer associations. It is the one service call that is used at all military burial services. Memories of the nation's heroic dead are awakened at the first notes, and a reverent hush will fall over any crowd while the bugle call is being sounded.

Perhaps a postscript belongs here in regard to the call's composer. After leaving the Army and enjoying a distinguished career in business in New York, General Butterfield finally retired to his home at Cold Spring, overlooking the Hudson. There, often of an evening, when the wind blew right, he could hear the bugler sounding *Taps*—his beloved call—at West Point down the river. END

Prayers of Cadets

U. S. Military Academy—West Point, N. Y.

Cadet Prayer

O God, our Father, Thou Searcher of Men's hearts, help us to draw near to Thee in sincerity and truth. May our religion be filled with gladness and may our worship of Thee be natural.

Strengthen and increase our admiration for honest dealing and clean thinking, and suffer not our hatred of hypocrisy and pretence ever to diminish. Encourage us in our endeavor to live above the common level of life. Make us to choose the harder right instead of the easier wrong, and never to be content with a half-truth when the whole can be won. Endow us with courage that is born of loyalty to all that is noble and worthy, that scorns to compromise with vice and injustice and knows no fear when truth and right are in jeopardy.

Guard us against flippancy and irreverence in the sacred things of life. Grant us new ties of friendship and new opportunities of service. Kindle our hearts in fellowship with those of a cheerful countenance, and soften our hearts with sympathy for those who sorrow and suffer. Help us to maintain the honor of the Corps untarnished and unsullied and to show forth in our lives the ideals of West Point in doing our duty to Thee and to our Country. All of which we ask in the name of the Great Friend and Master of men.—*Amen.*

and Midshipmen

U. S. Naval Academy—Annapolis, Md.

The Prayer of a Midshipman

Almighty Father, whose way is in the sea, whose paths are in the great waters, whose command is over all and whose love never faileth: Let me be aware of Thy presence and obedient to Thy will. Keep me true to my best self, guarding me against dishonesty in purpose and in deed, and helping me so to live that I can stand unashamed and unafraid before my shipmates, my loved ones, and Thee. Protect those in whose love I live. Give me the will to do the work of a man and to accept my share of responsibilities with a strong heart and a cheerful mind. Make me considerate of those intrusted to my leadership and faithful to the duties my country has intrusted to me. Let my uniform remind me daily of the traditions of the Service of which I am a part. If I am inclined to doubt, steady my faith, if I am tempted, make me strong to resist; if I should miss the mark, give me courage to try again. Guide me with the light of truth and keep before me the life of Him by whose example and help I trust to obtain the answer to my prayer, Jesus Christ our Lord. *Amen.* *—Written by William N. Thomas*

U.S. Air Force Academy—

Colorado Springs, Colo.

The Catholic Cadet's Prayer

Immaculate Lady of the Air, land, sea and air
Are elements of your queenly domain. I have
Pledged myself by sacred oath to the protection
Of the air that canopies my beloved Country.

Teach me to be worthy of so great a trust!
Obtain for me the moral courage I need to meet
Duty's stern demand. Be my special protectress
In presence of all danger to limb, life, and soul.

Emboldened by the thought of the endless favor
In which your Divine Son holds you, I entrust
—To your safekeeping my safety, my sacred honor,
My very life under the wondrous title of
"Immaculate Lady of the Air"!

Accept this total dedication of my life
To the care of your Immaculate Heart.
Make me a knight worthy of your purity
Of heart and soul. *Amen.*

The Jewish Cadet's Prayer

Almighty and merciful God,
Who hast called our fathers to Thy service,
And has opened their eyes to behold Thy wondrous works
And to proclaim Thy law unto all nations,
Thou art the same today as Thou wast at the beginning;
Thou art our God,
Thou art our hope and refuge.

Creator of heaven and earth,
Of sea and all that is therein,
Unto Thee alone do we lift our eyes.

Spread over us Thy canopy of peace,
Let Thy protective grace be constantly with us,
For even when we fly to the heavens, Thou art there.

Our heavenly Father, help us
That by our lives we may sanctify Thy Name before men.
And testify of Thee and of Thy holy law.

Praised be Thou, O Lord, Who has revealed to us Thy law of truth. *Amen.*

The Protestant Cadet's Prayer

Lord God of Hosts, my life is a stewardship in Thy sight.
Grant the light of Thy wisdom to the path of my cadet days.
Instill within me an abiding awareness of
My responsibility toward Thee, country and fellowman.

I ask true humility that, knowing self,
I may rise above human frailty.
I ask courage that I may prove faithful to duty beyond self.
I ask unfailing devotion to personal integrity that I may
Ever remain honorable without compromise.

Make me an effective intrument of Thy peace in the defense of the skies that canopy free nations.
Thou has charted the course of all heavenly bodies.
So guide me daily in each thought, word and deed that I may fulfill Thy will.
May these graces abide with me, my loved ones and all who share my country's trust. *Amen.*

U.S. Coast Guard Academy—

New London, Conn.

A Coast Guard Cadet's Prayer

Eternal Father whose creation and dominion is our universe, and whose will and wisdom is ever directed to Thy people's good, hear my humble prayer as a Coast Guard Cadet.

Grant that my training may result in the sound body, the stout heart, and the alert mind that will equip me for the performance of my duties.

As I sail the seas in the fulfillment of my calling and develop a liking for its lore, help me always to see in the deep Thy works and Thy wonders, and to know Thou art there.

Instill within me a high sense of honor, loyalty, and obedience that will always prove to be an inspiration to my initiative and a lodestar for my leadership.

Keep me strong in my resolve to be worthy of the highest traditions of the United States Coast Guard, my Country, and my God. *Amen.*

U.S. Merchant Marine Academy—

Kings Point, L.I.

The Prayer of a Cadet

Eternal Father, Creator of the Sea, and Land, whose Almighty Spirit broods over the great waters, whose Guiding Hand is over all, whose love never fails, help me to serve my country upon the sea in our Merchant Marine, make me obedient to Thy Will, strenghten me against temptation, let me so live according to Thy Word that I will be a help to my shipmates and a source of pride to my academy. Gently lead me, Lord, so that I may be kind in my dealings with my family and appreciative of their sacrifices in my behalf. Give me a proper perspective so that I may see my own faults as well as those of others, and give me a sense of proportion so that I may correct my own *first*. Grant me a sense of humor so that I may not lose my sense of proportion. Finally strengthen my resolve, keep my hope high, give me courage and a quiet mind so that I may become known as a man whose word can be trusted and whose watch is well kept. *Amen.*

Written when he was a cadet by RADM Gordon McLintock, USMS, Superintendent.

The Citadel—Charleston, S. Car.

The Cadet Prayer

Almighty God, the source of light and strength, we implore Thy blessing on this our beloved institution, that it may continue true to its high purposes; guide and strengthen those upon whom rests the authority of government; enlighten with wisdom those who teach and those who learn; and grant to all of us that, through sound learning and firm leadership, we may prove ourselves worthy citizens of our country, devoted to truth, given to unselfish service, loyal to every obligation of life, and above all to Thee. Preserve us faithful to the ideals of The Citadel, sincere in fellowship, unswerving in duty, finding joy in purity and confidence through a steadfast faith. Grant to each one of us in his own life an humble heart, a steadfast purpose and joyful hope; with a readiness to endure hardship, and suffer if need be that truth may prevail among us and that Thy will be done on earth; through Jesus Christ Our Lord. *Amen.*

Composed by The Rt. Rev. Albert S. Thomas, D.D.
Retired Bishop of the Episcopal Diocese of
South Carolina—Class of 1892

→

Virginia Military Institute—Lexington, Va.

The VMI Cadet Prayer

Eternal God, who hast ever been gracious to our nation, who in former times, even in the midst of war and trouble, hast led us through the days of peace: we seek Thy blessing upon our beloved Institute that it may continue to instill in us the virtues of honor, courage, leadership, and wisdom; and grant that through sound learning and firm leadership we may prove ourselves worthy citizens of our country.

We remember before Thee those courageous cadets who have made and are still making the supreme sacrifice on the Field of Honor. May their sacrifice cause us to cherish more deeply that freedom for which our nation stands. We pray that we, like them, may

> give and never count the cost; fight and never heed the wounds; work and never seek for rest; labor and ask for no reward, save the knowledge that we do Thy will.

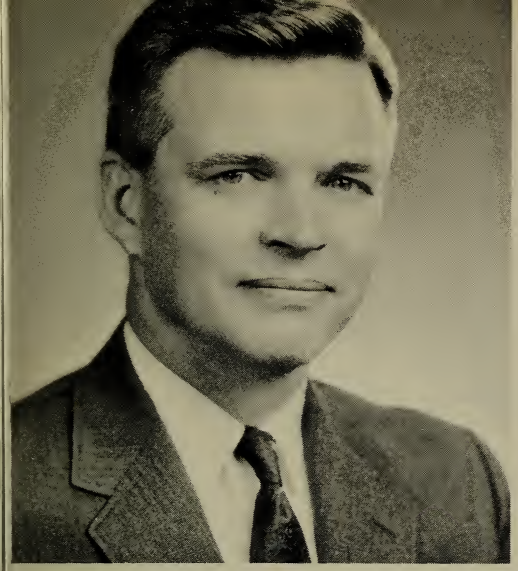
Guide us that we may be strong enough to recognize our weakness, brave enough to overcome our fears, good sportsmen in honest defeat, and humbly proud in our successes.

Challenge us with difficulites that our lives may be tested; teach us compassion that our souls may be generous; and may we never take for granted Thy many blessings.

We ask Thy blessing upon the President of the United States, upon the leadership of this Institute, and upon Thy people everywhere.

May the banner of freedom continue to fly over Thy people who are striving to be free from want, free from fear, free to speak, and free to worship Thee. *Amen.*

—Written by Robert K. Wilson



Appelquist Honored By Judson

Dr. Appelquist

JUDSON College, Elgin, Illinois, at its commencement on June 25, will award an honorary Doctor of Divinity degree to the Reverend A. Ray Appelquist, Executive Secretary of The General Commission on Chaplains and Armed Forces Personnel of Washington, D.C. Judson is a new college having been chartered in 1963; but its roots go back 47 years as the college division of Northern Baptist Seminary.

Mr. Appelquist has been with the Commission since 1962. Just prior to this (1958-1962), he was chaplaincy executive and head of the program for service personnel of the American Baptist Convention. Earlier he served as chaplain in Germany, Korea, on sea duty, and at various U. S. installations.

Before his military service, Mr. Appelquist held a number of civilian pastorates in Wisconsin, Illinois, and Massachusetts.

As executive of The Commission, he supervises the staff and program, in regular liaison with the separate chaplaincy services, its advisory role with government offices, its publishing ministry (Mr. Appelquist is the Editor of THE CHAPLAIN and Executive Editor of *The Link*), its library and referral services and its program of monitoring developments and trends which affect the ministry of chaplains and the moral and religious welfare of those whom they serve.

Mr. and Mrs. Appelquist have five children, all in school except the oldest daughter who is training for service with the Peace Corps in Korea.

—Lawrence P. Fitzgerald

By Bob W. Brown

"Thanks a Lot!"

THIS WHOLE business of war disturbs me. I was too young to be drafted in World War II or Korea. Now I'm a preacher, draft-exempt. I have never felt compelled to enlist as a chaplain. The truth is, I am not eager to see war firsthand.

As a Christian, I find the arguments for pacifism very persuasive. But there is a conflict within me. I can't see sitting back and letting the innocents be overrun by aggressors. Turning the other cheek sounds right, at least for the other fellow. But compromising with slavery sounds wrong.

Anyway, I've been thinking a lot about it lately, especially since this kid from my hometown was killed in Vietnam. He was 19. My parents knew him and thought a lot of him. My dad, a veteran, was pretty upset about the whole thing when he wrote me about it.

My hometown is a little Kentucky county-seat town. Nearly everyone there is related by blood or marriage and, if they aren't kin, at least they come pretty close. They had a big military funeral for the boy.

This was in my mind the other morning when I read that a boy from here in Lexington had been killed. He was 19, too. We don't have but a couple of boys from our church in Vietnam, and to tell the truth they don't write to the preacher much. Guess they are too busy with the war.

Anyway, I decided to go to his funeral. It was really an impulse. No one there knew me, nor did I know any of them. I just sat down in the back row of the chapel.

Ministers don't attend many funerals that someone else conducts. They ought to occasionally. It brings some things into focus. For instance, I noticed the fumbling, self-conscious way friends came. They try to say something to the family, but usually they are so awkward and crude that no one hears what they say. But they come, and that's what counts.

There were two or three teen-age boys. They really looked like bewildered children in spite of their long, long hair and austere expressions. One of them wanted to cry and chewed his lip until I thought it surely would bleed. They had to be friends of the dead soldier. He probably had that austere look once himself.

An organ was playing quiet hymns designed to comfort the bereaved. The dead soldier probably preferred rock 'n' roll, so he might have been amused at this soft music. I looked at his young friends to see if they were reacting that way, but they were really too hurt to listen or to care.

I felt more at ease when the minister started the service. His voice rose and fell as he read again the familiar passages from the Scriptures. Then I began to wonder what he would say. What would I say? What does anyone say?

When a clergyman first begins a funeral service, the survivors always look up at him so anxiously, so expectantly. It is awesome. They look like they expect you to raise the dead, or at least say something miraculous that will heal the hurt. They watch you and their eyes beg for healing.

As you speak, you see them sink back into their sorrow and withdraw. They are not angry with you, though, for they know that no one can really share their sorrow or defeat their enemy. You tried, anyway, and they will love you for it.

Like the other listeners, I was comforted by the sound of the pastor's voice, but I couldn't concentrate on what he was saying. I looked over to where the family was sitting. The mother was a large woman. She was overweight and her face was flushed. For a moment she looked like she might have a stroke. But she swallowed rapidly several times, each time literally choking down her spasms of grief.

They were poor. She had on a hat that looked like Minnie Pearl. Her clothes were all dark except for an aqua scarf around her neck. She obviously had worked hard.

She was sick now. Unaccustomed to sitting for anything or any length of time, she wanted to touch her son, to hold him, to scold him for enlisting in the Army. I wanted to sit beside her and let her tell me about the boy. This would have helped her.

She coughed and choked again and moved her ponderous weight in the chair. I was sure she was going to stand up and go over to the casket. But propriety dictated otherwise, and she stayed in her chair. For some reason I thought of Mary, helpless at the foot of the cross.

The father was completely withdrawn. Not a tear. He was of average size, average appearance. You meet fellows like him every day and never notice or remember them. They put gas in your car, or sell you shoes, or fix your gutters, or deliver your mail. He was nobody to me. Or maybe he was more to me than I ever could realize.

I wondered what he was thinking about. The pride he had felt when the boy was a baby, or the times the boy had sat in his lap, or maybe hit

a double with the bases full? As I watched him, he winced. It was nearly imperceptible. Was it the realization of loss, or was it a painful memory? Surely he and the boy had quarreled. Like all fathers, he had failed at times. That painful thought would cause him to grimace.

A little girl about 10 was sitting by the father. A sister? I guess she was perplexed, too. No, she wasn't as confused as she was afraid. That was it. Naked fear all over her little face, in her eyes and her shaking hands. Afraid of death and of her parents in this strange, somber mood. Afraid of the minister and the casket.

Death is for grown-ups, not children. Little girls should play dolls, skip rope, and wear frilly dresses. They should not be in funeral homes. Leave the wars and funerals for adults. They have lived enough and sinned enough to die.

When the minister finished his message, he led in prayer. The prayer was brief and I knew he was glad it was over. He had done his best, but it wasn't good enough. It never is.

The funeral director and an assistant appeared. Mechanically they moved the flowers and closed and bolted the casket. In a matter of minutes, they had lined up the casket bearers, ushered the family to the cars, and had the procession on the road behind a police escort. Before we left, a janitor was vacuuming up the rose petals.

As I reflected over the experience I realized I had been deeply moved by it.

I REALLY don't know why, but I joined the procession. By now I wanted to say something to the boy's family. They looked so lonely and afraid. This was my ministerial conduct showing through.

As we drove out into the country toward the national cemetery, my reactions became better focused. I was going to see the boy buried because I felt indebted to him. He had died for me and my kids. He deserved some respect.

The cars passed us by. They slowed down, but didn't stop. A lineman on a utility pole looked down at us. A Greyhound rushed by on the other side. A woman mowing a yard glanced our way. A nurse was waiting on the corner for a ride. Some boys were playing ball in a vacant lot. University students were hurrying to class. A bread truck was coming out of a grocery. The disc jockey on my car radio was selling soft drinks.

The world was going on with business as usual. It bothered me. The kid was dead and maybe 50 people cared enough to stand by his grave. Someone should have told those other people that a hero was riding by. Maybe if they had known, they would have stopped . . . tipped their hats . . . saluted . . . raised the flag.

No, that is not the point. Heroes die so kids can play ball on vacant lots, and women can mow their grass, and students can learn or demonstrate, and disc jockeys can sell soft drinks. It is not heroic if the world stops when you go by. The fine sheen of courage loses its luster if it is marred by ado-

ration and praise. Best that men go on their way. Heroes, even kids who die in a confusing war, would be embarrassed at flag-raising and hat-tipping.

The cemetery was a product of the Civil War. Not many graves have been opened there since World War II. It is out in the country—way out in the country. When the cars all stopped you could hear the mockingbirds sing, and smell the lilacs. A squirrel just squinted an eye from the lower branch of an oak.

This is not the contrived silence of a funeral chapel, where every noise is smothered by accoustical tile and the hum of an air conditioner. This is the silence of the Kentucky woodlands. You can hear the birds and bugs and breezes.

Nor do you smell the stale perfume of cut flowers and the odors of too many nervous people. The air smells of honeysuckle, roses, and lilacs.

The preacher read and prayed again. A young soldier down over the hill played taps. As he played, the old sexton folded the flag—tenderly, like touching a baby. There was a tear on his cheek when he laid it on the mother's lap. She pulled the flag to her big bosom and held it there like a baby.

How strange—I thought the bugler was still playing taps, but when I looked he wasn't. I guess the sound just hung in the air. Or did the mockingbird sing "and goodnight"?

I felt awkward now, and obvious. Somehow everyone seemed to look at me, but no one saw me. Vietnam? I'm no politician or statesman. Maybe it's all wrong, our being there and all that. They will have to work it out at higher levels. But this kid died alone in a jungle 10,000 miles from home. Of that I'm sure. God help us all.

I walked over to the mother and father and took them by the hand. I wasn't acting the preacher. I was just a man with two youngsters of his own.

"I came because I'm grateful," I said. "I didn't know your boy, nor do I know you, but thanks. Thanks a lot." END

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GENE STERNER HONORED

The Reverend R. Eugene Sterner, a vice-chairman of The General Commission on Chaplains and Armed Forces Personnel for the biennium 1965-1967, was honored by Anderson College, Anderson, Indiana, with a doctor of divinity degree. The presentation came on June 19 at the commencement exercises. Gene has been an active leader in the Church of God for many years and has been greatly interested in the chaplaincy.

PREACHING CLINIC

JAMES T. CLELAND

Some Primers

SOME years ago I wrote an article for you entitled "The Primer." Let us look at the subject again. A primer is what gets a sermon started. According to the dictionary, a primer is the fulminating powder which ignites an explosive charge. If you prefer something less warlike, equally analogical, and truer to our normal situation, a primer is what starts the water flowing from the old pump. Knowing that, I keep a file and a folder of primers. All I'm going to do now is to share some of these collected primers with you to stir up your jaded minds.

Have you been asked by some serious worshiper what a Christian really is? Well, here are three sentence-definitions which may get you going. "He is a man who never for a moment forgets what God has done for him in Christ" (John Baillie). "He is a man who has become certain of eternal life through Jesus Christ" (Emil Brunner). "He is a person in whom Christ dwells" (Billy Graham). There's a three-point homily!

A sermon will have to be preached soon in the Duke Chapel on "brown-bagging," since the Supreme Court of North Carolina has unanimously decided (December, 1966) that a resident in this state may drink only in his own home. It's either going to be a very drouthly holiday season for Tarheels or quite a few respected citizens are going to be arrested, if the legal authorities take the decision seriously.

I

Here is a primer from President Hadley of Yale, dating back to 1898. After the New York speech in the winter of 1898, in which Professor Hadley took up attacks upon Yale in the alleged cause of temperance... H. A. Hull, of New London, wrote a letter to the *New Haven Register*, in which he put the following questions:

"Suppose a young man, having or desiring to have a sound body, a clear mind and a pure heart, should ask these questions:

(1) Where should a Christian gentleman drink rum?
(2) When should a Christian gentleman drink rum?
(3) How should a Christian gentleman drink rum?
(4) Why should a Christian gentleman drink rum?

"I use the word 'rum' generically. In His name what answer do you think should be given?"

Professor Hadley did not reply through the newspaper, but sent a letter to Mr. Hull, which the latter gave out. It contained as his answer the following:

"If a young man asked me these questions for his own guidance, I should say that the gospels obviously prescribed no fixed rule; but that he had better not drink in doubtful cases. If he asked the questions not as a guide for his action, but as a basis for judging others, I should tell him frankly that the gospel was far more explicit in urging abstinence from sweeping judgments than abstinence from alcoholic drink" (Morris Hadley: *Arthur Twining Hadley*, p.86).

II

Here is another comment of Hadley's from the same volume, on self-righteousness, the vice of a virtue:

> Whatever the faculty involved, Hadley always found much with which to sympathize on either side, although the lengths to which self-righteous enthusiasts would go made him frequently quote the proverb of Halévy: "Virtue is more dangerous than vice, because its excesses are not subject to the restraints of conscience" (p. 144).

Didn't someone once say that there was nothing more terrifying than a group of Presbyterian ministers rising from their knees in prayer and sallying forth to do the will of God? It was more terrible than an army with banners.

III

Here is a card which Satan must have slipped into my files though the quotation comes from the autobiography of a recent distinguished Roman Catholic chaplain at Oxford University.

> It was a schoolboy, was it not, when asked if he could give a better instance of moral courage than a boy who said his prayers in a dormitory where twenty other boys didn't, replied on reflection that it would be still braver if a Bishop, put in a dormitory with twenty other Bishops, went to bed without saying any prayers at all. (Ronald Knox: *A Spiritual Aeneid*, p. 64.)

IV

Here's a walloper on the relativity of morality, on the collision of love with honesty in San Francisco:

> One afternoon in the St. Francis I noticed a cabdriver dropping coin after coin into a pay telephone while a young GI talked feverishly into the mouthpiece. After the soldier had hung up and left, the cabby explained: "Aw, the kid was from Tennessee and was damn near crazy with homesickness. Just wanted to talk to his mother. So I got her on the line for him, and then kept feedin' the phone so he could talk to her. He didn't have enough dough, of course." When I started to praise him, the cabby begged off: "Forget it, forget it. I always keep a bunch of lead slugs in my back pocket for kids like that." (Herb Caen: *Baghdad—by the—Bay*, p. 83).

Jacob, that Old Testament rascal, would have understood the cabdriver. I do, too. But then I own no stock in Tel and Tel.

V

There are many more such extracts.

Let me conclude with one which was often said by C. C. Spaulding, the founder of the North Carolina Mutual Life Insurance Company, the biggest Negro Insurance Company in the world, with its headquarters here in Durham:

> If you discriminate against me because I am uncouth, I can become mannerly. If you ostracize me because I am unclean, I can cleanse myself. If you segregate me because I lack knowledge, I can become educated. But if you discriminate against me because of my race or color, I can do nothing. God gave me that.

VI

Goodness, there's one more. It's a wee primer, which has haunted me since I read it in *The Christian Century* (2 March, 1966), a three line poem by Elaine Sommers Rich, entitled "Woman's Question":

> How far from one war to another?
> Just the distance from my husband to my son.

It may be a man's world; but that is the perennial, continuous, hopeless query of so many wives who are also mothers. They are our responsibility. You know that even more poignantly than I do.

Let me encourage you to keep such a file of cards and a folder of clippings. They are manna in the homiletical deserts we have to walk across. They do not always give us a word from God. But they may be words of the world which we have to rebut or remedy.

Good priming! END

The New Secular Piety

The anti-institutionalism of the new secular piety, dependent on an existentialist view of man, informed by a theology of response and openness, and sanctified by selected proof-texts, is not likely to produce much more than a group of divine camp-followers, trailing the secular battles of history.

—Max Stackhous (Andover-Newton).

By Svend Balslev

Military Chaplain Service in Denmark

These men have moved from a civilian reserve status to active duty as respective Deans of their branches of the armed forces of Denmark.

THE Editor of THE CHAPLAIN magazine on the occasion of the appointment in 1966 of three Military Deans in Denmark, asked me for some notes dealing with the appointments and their background. This is given in the following lines.

The last permanent or career chaplain in Denmark was the Army Dean during our two wars 1848-50 and 1864. No successor was appointed at his retirement shortly after 1864, and until the last few years Military Chaplain Service has been a neglected subject.

During this period the spiritual welfare of the men has been taken care of by clubs for enlisted men. These were and are run privately but in close and good cooperation with the military authorities. Two deans and a number of clergymen have been designated to serve as chaplains in the Army and in the Navy in case of war or a threat of war, but the chaplaincy was for all concerned a job in addition to duties in civil congregations, and of a far lower priority. The chaplains received no training for their job; they had no uniforms and were on the whole poorly prepared in respect to the problems they were to face in case of a serious situation.

In 1939-40 a battalion of Danish volunteers joined the Finns in their war against Soviet-Russia and a chaplain was one of the one thousand Danes. He was the first chaplain in active service since 1866. Chaplains also joined the free Danish Forces that were built up in Sweden by Danish refugees in the last years of the Second World War.

The question of Military Chaplain Service has been examined since 1945.

Svend Balslev
Army Dean, Denmark, 1966

Harald Sandbaek
Navy Dean, Denmark, 1966

Niels Zeuthen
Air Force Dean, Denmark, 1966

Some interim arrangements have seen daylight. The most original contribution was made by the Navy in 1950: Theological students having finished their studies at the University have been offered the opportunity of being drafted into National Service, from which they are not exempted, as conscript chaplains with rank of privates; they are not ordained, but work under the leadership of the Dean of Holmens Church (the Danish Navy Church). In the Army and in the Air Force a few garrisons have had other interim arrangements. A number of civilian clergymen, all of whom have completed their National Service, have been assigned to different regiments in the Army, which they join during maneuvers. Furthermore, chaplains serve with the Danish troops in the UN Forces.

In 1962 Parliament enacted a new law concerning personnel of the Armed Forces, and as a result of the chaplaincy study earlier referred to, chaplains were mentioned in the law for the first time in Danish history.

Discussions on details have been protracted, but the first step was taken in May, 1966, when an Army Dean, a Navy Dean, and an Air Force Dean were appointed by the Ministry of Defense. The three deans have been given the task of building up a Military Chaplain Organization, but for the moment it is not possible to give details on the scope of the future organization. It is at present hoped that the service will develop further in 1967 and the following years.

END

Asst Chaplain Willard D. Beaman (center) is singing for the "Chaplain's Hour" at Paradise Valley Hospital, National City, Calif. Senior Chaplain William R. Robinson (right) organized the programs which are replayed over the hospital's closed circuit TV channel at 8 a.m. and 8 p.m. each day. Penny Ransford, hospital employee, plays the organ.

Video Tape for Hospitals

By Gregg Perry

VIDEO tape recording, television's familiar "instant replay," has been adopted by the senior chaplains of a California hospital in a plan to give patients almost continual inspirational and educational programming on the hospital's closed circuit television channel.

William R. Robinson, Senior Chaplain of Paradise Valley Hospital in National City, California (near San Diego), is using his Ampex VR-6000 video tape recorder to tape twice-daily "Chaplain's Hour" programs which patients view at 8 A.M. and 8 P.M. He plans eventually to accumulate a

library of such programs that will provide a three-week cycle, or a total of 42 "Chaplain's Hour" offerings.

"The cycle then could be repeated, since the programs are permanently recorded on video tape," Chaplain Robinson explained. "Because the three-week span exceeds the length of almost any patient's stay at the hospital, the programs would be continually new to the viewers." He added that because video tape can be erased and re-used, an existing program could be replaced or redone with improvements.

The technique adapted to inspirational programming was originally designed for use in the television broadcast studio. A video tape recorder, used with a television camera, records images and sound on magnetic video tape for instant or delayed playback as a television picture. Many programs seen on home television are video tape recordings of earlier shows.

Since the introduction of the first video tape recorder by Ampex ten years ago, however, engineering advancements have provided portable video tape recorders, priced from $1,000 to $3,500, which are finding a wide range of applications in business, industry, recreation, medicine, and education.

Chaplain Robinson's plans go beyond putting "Chaplain's Hour" programs on video tape. Television network shows, ranging from light musical programs to dramas which carry worthwhile messages and are of a calm and relaxing nature, will be

Joyce Wilson, a patient, watches Chaplain Robinson during the "Chaplain's Hour," which is heard twice daily on the hospital's closed circuit TV.

video tape recorded and replayed over the closed circuit channel. "The goal is to place both inspirational and educational television at the disposal of every patient, free of charge," he said.

The closed circuit television system includes a TV set for each patient at the 150-bed Paradise Valley Hospital, which is operated by the Seventh-Day Adventist Church as a community hospital open to all persons. Patients also may tune in network and other commercial channels for a nominal per-day fee.

"Development of the closed circuit schedule is just beginning," according to Chaplain Robinson, who has been using the portable Ampex recorder for

(Continued on page 63)

Sojourn at Danang

LET ME LIVE in a house by the side of the road and be a friend to man." This line from a poem long forgotten was recalled to my mind by my experiences during a thirty day TAD at Naval Support Activity, Danang, Vietnam in October, 1966.

Most of this period was spent in a little makeshift chapel beside the road just inside the gate of Camp Tien Sha, the main camp of NSA, Danang. Here it was that I tried to be a friend to the sailor man, the Seabee man, and an occasional Marine. It seemed that everyone in Vietnam went by our little chapel in every sort of vehicle as well as on foot. Many stopped by to discuss their problems. Some went away with solutions and others with added strength and courage to bear their burdens. Some, of course, found no answer and a few were disappointed that the chaplain couldn't or wouldn't produce some magic which would send them back to the States away from the mud and the sand, the frustrations and the dangers of Vietnam.

It was a dusty little chapel office when the sun shone. When the monsoon rains poured down one had to wade to get to it. Yet men came, not only for counseling, but to worship God, sometimes privately, sometimes when Sunday services and weekday Bible classes were held. It is good to know that by now the Seabees have completed their work on a new chapel so that both counseling and worship can be more comfortable and in more attractive surroundings.

Being a friend loomed large in this Danang sojourn. Fellowship with the other chaplains was especially close. And many were the men and officers known and served with previously who were also in Danang. Pleasant friendships were renewed. Then there were new friends to be made with some of the Vietnamese people. A Danang village pastor visited and I returned his visit to drink tea with him and to see his church and school. Some of the civilian workers in the camp, mostly Vietnamese women, stopped by the chapel. Some of the Catholic women asked for rosaries; others just wanted to meet the chaplain. Then, too, I saw in the Civil Action program the influence of friendship upon these friendly people. The men who wear the handclasp badge are making friendship a very practical, everyday matter.

Yes, my brief sojourn in Danang was by the side of the road where I could be a Christian friend to man. And because I was there I hope that some who stopped by the little old chapel learned to know better the One who is the Friend of all.

—John K. Dodge

List of Veterans Organizations and Patriotic Societies

I. LIST OF VETERANS ORGANIZATIONS

(National Offices—January 1, 1967)

THE AMERICAN LEGION
National Commander
700 N. Pennsylvania Street
Indianapolis, Ind. 46206

AMERICAN RED CROSS
President
18th and D Sts., N.W.
Washington, D.C. 20006

AMERICAN VETERANS COMMITTEE, INC.
National Chairman
1830 Jefferson Place, N.W.
Washington, D.C. 20036

AMVETS
National Commander
1710 Rhode Island Ave., N.W.
Washington, D.C. 20036

ARMY MUTUAL AID ASSOCIATION
President
Fort Myer
Arlington, Va. 22211

BLINDED VETERANS ASSN., INC.
President
2430 Pennsylvania Ave., N.W.
Washington, D.C. 20037

CATHOLIC WAR VETERANS OF THE USA, INC.
National Commander
1333 G Street, N.W.
Washington, D.C. 20005

DISABLED AMERICAN VETERANS
National Commander
1701 - 18th St., N.W.
Washington, D.C. 20009

DISABLED OFFICERS ASSOCIATION
National Commander
1612 K St., N.W.
Washington, D.C. 20006

FLEET RESERVE ASSOCIATION
National President
1303 New Hampshire Ave., N.W.
Washington, D.C. 20036

JEWISH WAR VETERANS OF THE USA
National Commander
1712 New Hampshire Ave., N.W.
Washington, D.C. 20009

MARINE CORPS LEAGUE
National Commandant
481 - 33rd Ave., N.
St. Petersburg, Fla. 33404

MILITARY ORDER OF THE PURPLE HEART, INC.
National Commander
2033 M St., N.W.
Washington, D.C. 20036

NATIONAL JEWISH WELFARE BOARD
President
145 East 32nd St.
New York, N.Y. 10016

NAVY MUTUAL AID ASSOCIATION
President
Department of the Navy
Washington, D.C. 20370

REGULAR VETERANS ASSOCIATION
National Commander
2812 Buena Vista Terrace, S.E.
Washington, D.C. 20020

UNITED SPANISH WAR VETERANS
Commander-in-chief
3 State Veterans Service Bldg.
St. Paul, Minn. 55101

VETERANS OF FOREIGN WARS OF THE USA
Commander-in-chief
200 Maryland Ave., N.E.
Washington, D.C. 20002

VETERANS OF WORLD WAR I
National Commander
40 G St., N.E.
Washington, D.C. 20002

II. PATRIOTIC SOCIETIES

ARMY AND NAVY UNION, USA
National Commander
610 Dollar Bank Bldg.
Youngstown, Ohio 44503

CONGRESSIONAL MEDAL OF HONOR SOCIETY
President
3726 Connecticut Ave., N.W.
Washington, D.C. 20008

DAUGHTERS OF AMERICAN COLONISTS
Commanding General
2205 Massachusetts Ave., N.W.
Washington, D.C. 20008

DAUGHTERS OF AMERICAN REVOLUTION
President General
1776 D Street, N.W.
Washington, D.C. 20006

DAUGHTERS OF 1812
President National
1461 Rhode Island Avenue, N.W.
Washington, D.C. 20005

DAUGHTERS OF UNION VETERANS of the CIVIL WAR
President
1631 Harvard St., N.W.
Washington, D.C. 20009

LEGION OF VALOR OF THE USA, INC.
National Commander
621 S. Taylor Street
Arlington, Va. 22204

MILITARY ORDER OF THE WORLD WARS
National Commander
910 - 17th Street, N.W.
Washington, D.C. 20006

SOCIETY OF THE CINCINNATI
President General
2118 Massachusetts Ave., N.W.
Washington, D.C. 20008

SONS OF THE AMERICAN REVOLUTION
President General
2412 Massachusetts Ave., N.W.
Washington, D.C. 20008

WRITING CHAPLAIN HONORED AT LUNCHEON

Chaplain, Lt Col, Theodore J. Kleinhans was honored at a Freedoms Foundation luncheon at Jackson, Miss., after winning awards five years in a row. Speakers included Governor Paul Johnson of Mississippi, and Dr. Kenneth D. Wells, President of the Foundation.

Recently Chaplain Kleinhans had his seventh, eighth, ninth, and tenth books published—one a novel, one a history of the church year, one a book for Boy Scouts, and one for young men soon to be inducted into the armed services. Winner of Air Force writing contests nine times, he holds membership in the Authors Guild.

Chaplain Kleinhans was recently reassigned to Phan Rang, Vietnam, from Keesler AFB, Miss.

Chaplain (Lt Col) **Chester R. Lindsey**, Fort Monroe, Va., was named Military Chaplain of the Year by the American Baptist Convention.

METHODIST CHAPLAIN AGENCY EXPANDS

As the ranks of Methodist chaplains continued to climb due to fighting in Vietnam, the church's support agency endorsed added men and planned to expand its services.

Meeting in Washington, D.C., on March 9, the Methodist Commission on Chaplains boosted its budget for the year 1967-68 to $247,000, compared to $220,627 set for the current year. Major elements in the increase are a fourth staff member to be added later this year, an increase in chaplains' pension rates and the need to make more religious publications available to the chapels.

In a report on his January visit to Vietnam, Bishop W. Angie Smith, Commission chairman, praised the soldiers, chaplains, and commanders for their liberal giving to people's needs, for their morale and morality and of their lack of hatred. He said: "It's a strange war. We can be proud of the fact we're there, whether we ought to be or not."

—From *Michigan Christian Advocate*

FORMER GCC MEMBER DIES IN BALTIMORE

Dr. John H. Gardner, Jr., longtime an active member in The General Commission and chairman of the Department of Chaplains and Service Personnel for the United Presbyterian Church, USA, died on January 19, 1967, in Baltimore, Md. He had served as pastor of the First Presbyterian Church there from 1936 to 1964 when he retired.

He was a chaplain in World War I, and played a vital role in securing 800 Presbyterian ministers to serve during World War II.

ABOVE: His Eminence Francis Cardinal Spellman, Military Vicar for Catholics in the U.S. Armed Forces, with Lt Gen Lewis W. Walt, Commanding General, Third Marine Amphibious Force, and RADM James W. Kelly, Chief of Naval Chaplains, during the 1966 Christmas visit to Vietnam. BELOW: Chaplain Kelly (center) accompanied by Capt Edward A. Slattery, CHC, USN (on his left), visited the 1st Marine Air Wing Chapel and met with chaplains, L-R: R. W. Fullilove, W. J. Wright, E. B. Ferguson, E. V. Lyons, Jr., D. B. Saltzman, P. C. Hammerl, and J. R. Hershberger, Jr.

Chaplain (Maj) Ralph A. Goff finds that "the other war"—to win the hearts and minds of the people—is fought on many fronts. He is shown giving articles to a Vietnamese soldier at an Army of the Republic of Vietnam hospital. He said: "The military side of the war is important, but I feel that our civic action program is just as important."

The U.S. Information Agency has three religious advisors—all from Washington, D.C. They are Rabbi **Richard G. Hirsch**, director of the Religious Action Center, Union of American Hebrew Congregations; the Right Reverend Monsignor **George G. Higgins**, director of the Social Action Department, U.S. Catholic Conference, and The Reverend **Edward G. Carroll**, superintendent of Washington Northwest District in the Baltimore Conference of The Methodist Church.

Mr. Carroll served as a chaplain in the U.S. Army from 1941 to 1945.

Chaplain (Col) **James A. Connett** has been selected as "Chaplain of the Year for 1967" by the Reserve Officers Association. He is post chaplain and chaplain-in-charge of Arlington National Cemetery.

Former recipients are Chaplains

1959 Maj NASH P. GEANY
USAF — Roman Catholic

1960 Col JOHN K. CONNELLY
USAR — Roman Catholic

1961 Lt DON C. ALEXANDER
USN — Cumberland Pres.

1962 Col SAMUEL M. BAYS
USAF — Southern Baptist

1963 Lt Col MAURICE S. KLEINBERG
USAR — Jewish

1964 Capt JOHN T. McLAUGHLIN
USNR — Roman Catholic

1965 Lt Col FLOYD M. PATTERSON
USAF — Methodist

1966 LCDR HUGH F. LECKY, JR.
USN — Lutheran

Chaplain (Capt) Norris Einerson, Post Chaplain, Fort Davis (left), and Chaplain (Maj) Raymond J. Foley, Group Chaplain, 8th Special Forces Group, (right), present The Reverend David Woosley a check for $235 to establish three one-year Methodist School scholarships for the underprivileged children of Colon, Republic of Panama. Mr. Woosley is the director of the school. Money was donated by personnel of Fort Davis, Fort Gulick, and Fort Sherman—all in the Canal Zone.

Chaplain (Lt Col) Gerald E. Jones is pinned with the insignia of his new rank by Lt Col Arley C. Richter, Commanding Officer, 516th Signal Group, U.S. Army Strategic Communications Command Europe, and Mrs. Jones.

Archie Moore is shown a model F-111 by Grover C. Tate, Jr. of General Dynamics Corp. when the former boxer visited Edwards AFB, Calif. to speak to the Protestant Men of the Chapel. Chaplain, Col, Roger E. Makepeace, (left), Base Chaplain, and Chaplain, Lt Col, Charles C. Porter look on.

A plaque was donated by the European Commandery, Military Order of Foreign Wars of the United States, at the Cathedral of the Holy Cross, Orleans, France, to pay homage to American servicemen who have given their lives for freedom. Among those present were Dr. Clayton E. Williams, Chaplain of the European Commandery; Commander Frederic A. Celler of MOFW; Brig Gen Charles H. Hollis, Defense and Army Attaché; Chaplain (Col) John W. Betzold, Command Chaplain of the U.S. Army Communications Zone, Europe. The Most Rev. Monsignor Riobe, Bishop of Orleans, responded to the presentation and dedicated the memorial.

DECEMBER, 1966, GRADUATES FROM THE U.S. NAVAL CHAPLAIN SCHOOL, NEWPORT, R.I. First row, L-R: Cusick, Jordan, Chaplain R. G. Hutcheson, Jr. (Asst Officer-in-Charge), Chaplain Robert W. Coe, Jr. (Officer-in-Charge), Lt G. R. Okeson, Student Control Officer, Grosko, Haryasz. Middle row, L-R: Helveston, Niederhuth, Jones, Kress, Topping, Winterfeld, Mitchell. Back row, L-R: Van Frank, Samples, Brummel, Olander, Guetterman, Jacobson, Gates, Erb.

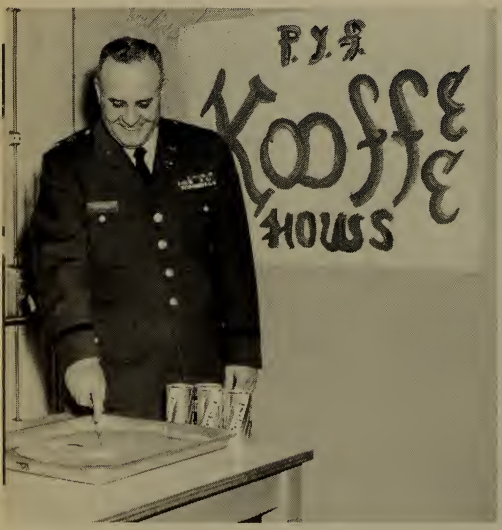
Capt Bui Van Vinh (second from left) of the Army of the Republic of Vietnam, receives a Bible from Chaplain (Lt Col) James R. Boggs (right), Administration Officer Chaplain at Fort Riley, Kans. Lt Col Paul W. Hamblin, Chief of Staff, Fort Riley, and Mrs. Hamblin witnessed the presentation.

PHOTO CREDITS: Pages 14-16, U.S. Army; pages 39, 40, Gregg Perry; pages 45-55, U.S. Army, U.S. Air Force, U.S. Navy. Back Cover: Combat Control Team Chief directs re-supply operations during Operation Paul Revere II. Picture by U.S. Air Force.

Chaplain, Lt Col, Ralph R. Pace was one of four members of Tactical Air Command, Langley AFB, Va.—and the only senior officer—to win the George Washington Honor Medal from Freedoms Foundation. Subject was "Defending Freedom Safeguards America." Awards were announced on the 235th birthday of General George Washington. Chaplain Pace has been Chief of Programs at Langley since July, 1967. He said: "Humanitarian projects flow naturally from observation, compassion, and involvement."

FEBRUARY, 1967, GRADUATES FROM THE U.S. NAVAL CHAPLAIN SCHOOL, NEWPORT, R.I. First row, L-R: Swift, III, Flick, Chaplain R. G. Hutcheson, Jr. (Asst Officer-in-Charge), Chaplain Robert W. Coe, Jr. (Officer-in-Charge), Lt G. R. Okeson, Student Control Officer, Carson, Luebke, Anderson. Middle row, L-R: Loesch, Reese, Klapps, Rutherford, Diskerud, Williams, Cook, Martin. Back row, L-R: Kirstein, Hucabee, Barsch, Treibel, Crabb, Van Eyck, Kock, Sawyer.

THE FIRST CLASS OF THE SENIOR CHAPLAIN COURSE GRADUATED FROM THE AIR FORCE CHAPLAIN SCHOOL, MAXWELL AFB, ALA. First row, L-R, Faculty: Chaplain, Lt Col, R. Pritz; Chaplain, Lt Col, J. Denehy; Chaplain, Col, D. E. Ressell; Chaplain, Lt Col, A. C. Holler. Second row, L-R: Israel, King, Stowers, Taylor, Delos, Puseman, Bingham, Saul. Third row, L-R: Behnken, Jr., Wojtanowski, Maase, Bird, Hasselbert, Brian, Tollett. Fourth row, L-R: Hays, Montgomery, Pridgen, Swaffar, Scahill, Holdt, Montgomery, Lesch, Rothman, Haney.



Chaplain (Maj) Frank E. Deese, Center Chaplain at Fort Ord, Calif., has initiated a coffee house program for the young people as part of the "Acts Alive" program. Chaplain Deese says, "Under the coffee house program, young people can speak out on any subject they want to." The young people are learning to interpret, act out, and express their own views on life. They read their own poetry, play their own music, act in plays, participate in discussion groups, etc.

Lt J. D. Merten, Sunday School Supt. at Great Lakes, receives a General Commission on Chaplains Appreciation Certificate for outstanding service and devotion. Shown, L-R: LCDR J. F. Dumas, CHC, USN, Officer-in-Charge of the Sunday School; Lt Merten; Mrs. Merten; Capt J. F. Heald, Commanding Officer, Service School Command.

Dr. J. Manning Potts, longtime editor of *The Upper Room*, was designated honorary chaplain on the USS *Enterprise* while visiting the Pacific Fleet as guest of the Secretary of the Navy. He delivered the sermon on Sunday and was presented a ball cap by CDR Don M. Michael, CHC, USN, *Enterprise* Senior Chaplain.

Planning classes in church membership to be conducted for various denominations at Fort Benning, Ga., are, L-R: Chaplain (Col) Joseph R. Andrews, Post Chaplain, Methodist; Chaplain (Lt Col) Gray G. Johnson, Presbyterian; Chaplain (Maj) Calvin G. Causey, Nazarene; Chaplain (Maj) Emile L. Dinkel, Lutheran; Chaplain (Maj) Ira G. Moss, Baptist.

Chaplain, Lt Col, **John F. Smeltzer** retired on April 30 after more than twenty years of service, both stateside and overseas. His last assignment was as the Base Chaplain at Sewart AFB, Tenn. Our good wishes go with him.

Chaplain (Lt Col) **Thomas D. McGrath** initiated Operation Prayer-Mobile at the First Air Cavalry Division in An Khe, Vietnam.

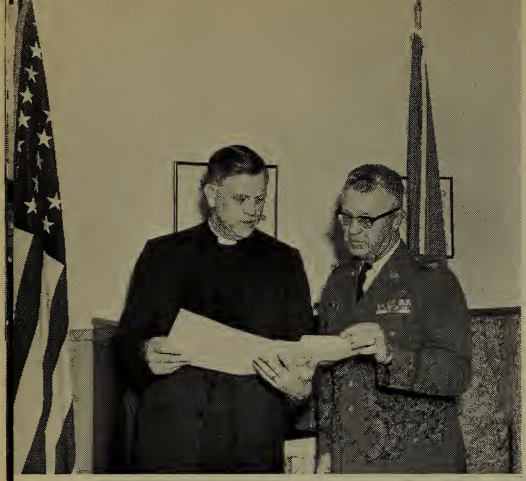
ECCLESIASTICAL ENDORSING AGENTS CONSULTANT GROUP MEETING

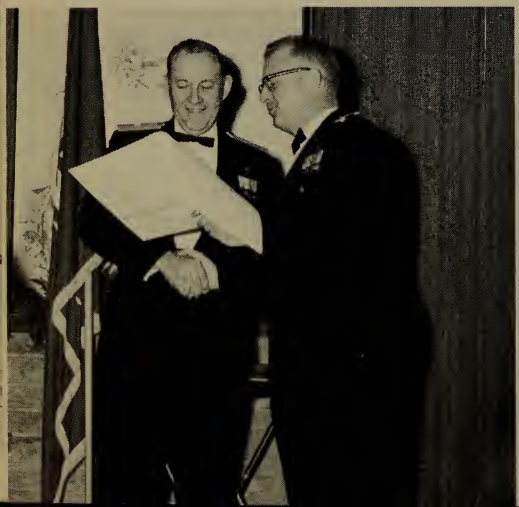
Last January, the seven civilians shown above visited Langley AFB, Va. as guests of Chaplain, Maj Gen, Edwin R. Chess, Chief of Air Force Chaplains, to observe the religious program available for Air Force personnel and their dependents. Shown L-R: Floyd Robertson, Exec Secy, Commission on Chaplains and Service to Military Personnel, National Association of Evangelicals; Monsignor Joseph F. Marbach, Chancellor, Military Ordinariat; Raymond Hohenstein, Asst Exec Secy for Field Services, Division of Service to Military Personnel, The Lutheran Council, USA; George W. Cummins, Director, Chaplains Commission, Southern Baptist Convention; Bishop Arnold M. Lewis, Bishop for the Armed Forces, The Protestant Episcopal Church; Chaplain, Maj Gen, Edwin R. Chess, Chief of Air Force Chaplains; Gen A. B. Clark, Commander, TAC; Rabbi Aryeh Lev, Director, Commission on Jewish Chaplaincy, The National Jewish Welfare Board; A. Ray Appelquist, Exec Secy, The General Commission on Chaplains and Armed Forces Personnel; Brig Gen William L. Clark, Deputy Chief of Air Force Chaplains; Chaplain, Col, Ormonde S. Brown, Command Chaplain, TAC; Chaplain, Lt Col, Ralph Pace, TAC.

The seven also visited the Air University at Maxwell AFB, Ala. On the opposite page, we have the same group with these additions: Dr. Fred Heather, Staff Minister, Commission on Chaplains, The Methodist Church; Chaplain, Col, George J. Brennan, Air University Chaplain; Chaplain Delvin E. Ressel, Commandant of the Air University's Air Force Chaplain School; Lt Gen John W. Carpenter, III, Air University Commander. Shown, L-R: Brennan, Ressel, Heather, Lewis, Robertson, Chess, Carpenter, Appelquist, Clark, Lev, Hohenstein, Cummins, Marbach. →

Receiving his new major insignia was Chaplain Paul W. Lembke who was pinned by his wife and Lt Col Frank C. Riley, Post Chaplain, White Sands Missile Range, N. Mex., as Lt Col William T. Lipscomb, Chief of Personnel and Training, looked on.

Mrs. Benner and Chaplain (Col) Ned R. Graves, CONARC Chaplain, pin silver eagles on Chaplain (Lt Col) Herman N. Benner, Deputy Staff Chaplain at the Headquarters U.S. Continental Army Command, Fort Monroe, Va.





ACTIVITIES AT ADC

TOP: Dr. John R. McLaughlin, Exec Secy, Commission on Chaplains, The Methodist Church, Washington, D.C., visits Chaplain, Col, Roy M. Terry, Command Chaplain, at ADC Headquarters, Ent AFB, Colo., and is presented a Distinguished Visitors' Brochure.

CENTER: Reserve Chaplain, Col, Maurice A. Mullan receives an Air Force Commendation Medal upon his retirement from Maj Gen Thomas K. MeGehee, 10th Air Force Commander, at the ADC Command Chaplain Conference, Richards-Gebaur AFB, Mo. . . the first medal to be presented to a reservist in ADC.

BELOW: Chaplain Roy M. Terry presents to Chaplain, Brig Gen, William L. Clark, Deputy Chief of Air Force Chaplains, the Honorary ADC Circuit Riding Certificate during the Command Chaplain Conference.

WRITERS' CONFERENCE IN YOUR FUTURE?

Dr. Benjamin P. Browne, Chancellor of Judson College, Elgin, Ill., announces that the Judson Workshop for Writers and Artists will be held during August 5-12, 1967.

A galaxy of stars to help the beginning writer in many types of writing will include Sherwood Wirt, editor of *Decision*; Jesse Hill Ford, short story writer for *Atlantic Monthly*; Marion Van Horne, "Lit Lit"; Ralph Seager, poet; Charles Waugaman, artist and writer; Lenore Morgan, writer of juvenile fiction; Frank Hoadley, book editor, Judson; Floyd Thatcher, Zondervan publisher; and Irene Murray, assistant editor of THE CHAPLAIN, and THE LINK.

For details write Dr. Browne.

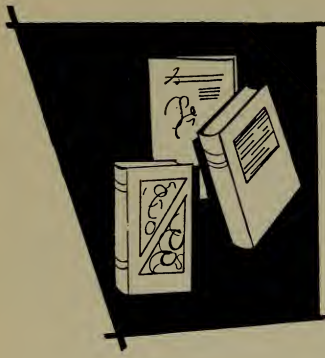
AWARDS RECEIVED

TOP LEFT: Chaplain (Maj Gen) Charles E. Brown, Jr., Chief of Army Chaplains, presents plaque to Chaplain (Col) Donald W. Helm before his departure for his new assignment as Deputy Chaplain at HQ United States Army, Europe.

TOP RIGHT: Brig Gen John A. Seitz (right), Deputy Command General, 1st Region, U.S. Army Air Defense Command, is presented a General Commission on Chaplains Appreciation Certificate by Chaplain (Maj) Robert B. Howerton, Post and Staff Chaplain, 1st Region ARADCOM.

MIDDLE: Maj Gen F. W. Boye, Jr., Commanding General 7th Infantry Division, Camp Casey, Korea, was presented a General Commission on Chaplains Appreciation Certificate by Chaplain, Lt Col, Lester E. Burnette, 7th Infantry Division Chaplain.

BOTTOM: Chaplain, Col, George J. Brennan, Air University Command Chaplain, presents Air Force Commendation Medal to Chaplain, Lt Col, Norman G. Folkers at Maxwell AFB, Ala., for service in his previous assignment as Senior Protestant Chaplain at Otis AFB, Mass.



BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

13/13, Vietnam: Search and Destroy by GORDON BAXTER. World Publishing Co. 1967. 120 pp. $6.95.

A photographic essay essentially a tribute to men who are bearing the immediate burden of the conflict, including a fine portrayal of the humanitarian work being accomplished in the midst of war. The author is a U.S. Merchant Marine Academy graduate. Foreword by news reporter and commentator Chet Huntley.

Hell in a Very Small Place: The Siege of Dien Bien Phu by BERNARD B. FALL. J. B. Lippincott. 515 pp. $8.95.

Hell in a Very Small Place by the late Dr. Bernard B. Fall, the documented, official history of the fall of Dien Bien Phu, which marked the real beginning in 1954 of the war in southeast Asia now being waged by American forces . . . 466 pages, illustrated with 32 pages of photographs and maps.

Vietnam: The Logic of Withdrawal by HOWARD ZINN. Beacon Press. 1967. 131 pp. $4.95.

The Bitter Heritage: Vietnam and American Democracy 1941-1966 by ARTHUR M. SCHLESINGER, JR. Houghton Mifflin Co. 126 pp. $3.95.

These are two books that should be on the reading list of anyone wishing to probe deeply into the complex political aspects of the U. S. involvement in Vietnam. The two authors read history with important differences in interpretation.

Containment and Change by CARL OGLESBY and RICHARD SHAULL. Macmillan. 1967. 248 pp. $5.95.

The University Christian Movement arranged the bringing together of the materials on contemporary revolution as presented by these two writers. Oglesby finds most of the old ulterior, half-truth motives at work in the United States' involvement in Vietnam, the same mixed elements found in any war that was ever fought. Shaull is less concerned with the specifics of Vietnam. He has some interesting things to say about revolutionary activity and its theological implications, drawing on his background of twenty years service in Latin America.

Letters from Vietnam by BILL ADLER. E. P. Dutton & Co., Inc. 1967. 212 pp. $3.95.

We've heard what the politicians say about Vietnam, what the critics say, now let's hear what the fellows who are out there say. Bill Adler (humor editor for *McCalls*—what a book for a humorist to get together!) has done a service to make this collection. The fellows speak their mind—honestly; some feel they are on a crusade, others consider the war a "nasty" business, immoral. One Marine calls the protesters at home "punks"; another writes about "the most beautiful sunset ever." Another writes of a Jewish Marine surgeon teaming up with a Protestant Marine chaplain to adopt Catholic and Buddhist orphanges in their area.—L.P.F.

The Letters of Pfc. Richard E. Marks, USMC. J. B. Lippincott Co., 1967. 190 pp. $3.95.

Richard Marks enlisted with the Marines at age 18; at age 19 he was killed near a forward outpost north of Da Nang, Vietnam. These letters, written mostly to his mother and sister, give us a look inside the young man's heart. They show a young man growing up, who believed in prayer, with human foibles, very much in love with his mother and sister, who was proud of the Marines, a young man who asked no special favors:

> Mom, I want to get back to the states just as much as you want me to, but there are no short cuts—I do my tour here just like the other 4,000 Marines I came here with, and we will all leave here at the same time. We should both know by now that there are no short cuts, or easy ways, that pay off—so let's just forget about Army Special Forces—I'm an FMF Marine.

And a young man who died for something he believed in:

> I am fighting to protect and maintain what I believe in and what I want to live in—a democratic society. If I am killed while carrying out this mission I want no one to cry or mourn for me, I want people to hold their heads high and be proud of me for the job I did.

The Pattern of Christ by DAVID H. C. READ. Chas. Scribner's Sons. 1967. 94 pp. $2.95.

Seven meditations on the Beatitudes—"surprising words" which cannot be understood "without the framework of the total Gospel in which they are set." To know what the good life of which Jesus speaks is, we must, says Dr. Reid, be confronted with Christ himself. Six of the Beatitudes are from Matthew 5; the other one is from John 20. The seven make up a definite pattern—the pattern of Christ; revolutionary words for our own revolutionary age.

Treasury of Thought by DAGOBERT D. RUNES. Philosophical Library, Inc. 1967. 395 pp. $6.00.

Interesting sayings arranged under topics from *Abhorrence* to *Zero*. Samples: "Actions speak loud but sometimes a whisper is more welcome." "Democracy with corruption is better than tyranny without it." The weakness of the book is that the savings are those of only one man—the author.

Adolescent Religion by CHARLES WILLIAM STEWART. Abingdon Press. 1967. 318 pp. $6.00.

The author set aside the year 1962-63 to do research on what youth think, feel, believe, and value. He became a part of the Normal Development Project of the Menninger Foundation, sought to get inside the young adolescent's world. The year lengthened into three before the data were gathered, analyzed, and put into this written form. The study suffers somewhat from the academic form but

there emerges an authentic picture of today's adolescent; and the book will be useful to those who work with teen-agers.

Buddha, Marx and God by TREVOR LING. St. Martin's Press. 1967. 228 pp. $8.00.

This is a book largely about Buddhism and sets forth the author's thesis that Buddhism is a religion, not just a philosophy. It shows Marxism's relation to Buddhism and discusses whether or not they can coexist. Finally, exploration is made on how Buddhism may possibly provide a corrective to any view of religion which is based only on its Western manifestations.

The Acts by R. P. C. HANSON. Oxford University Press. 1967. 262 pp. $5.00.

The third volume to appear in *The New Clarendon Bible Series.* The text is from the Revised Standard Version. Helpful, concise notes on the meaning of the text of Acts and an interpretation of the significance and purpose of the book.

Genesis by NATHANIEL KRAVITZ. Philosophical Library, Inc. 1967. 83 pp. $3.95.

A new interpretation of the first three chapters of Genesis. The author believes that the stories of Genesis are not analogous to the mythological legends of other peoples. They combine reason and imagination; and are a profound meditation upon existence as a whole.

The First Three Gospels by WILLIAM BARCLAY. The Westminster Press. 1967. 317 pp. $2.65. Paperback.

Any book published by William Barclay these days is a significant event. "The only claim that I make for this book is, not that there is anything new in it, but it does deal comprehensively with the material," says the author. A useful text which should help Bible students achieve Barclay's aim: "to light up the gospels."

Islam by FAZLUR RAHMAN. Holt, Rinehart and Winston, Inc. 1967. 271 pp. $8.95.

This is a book about Mohammedanism by a Muslim. It gives the reader a comprehensive picture of the Islamic religion through the fourteen centuries of its existence. The author is director of the Islamic Research Institute for the government of Pakistan. Islam is embraced today by 600,000,000 people; and this introduction to Islam tells how this religion is lived by all these millions.

A Preacher's Temptations by JAMES H. BLACKMORE. Edwards & Broughton Co. 1967. 120 pp. $4.00.

40 temptations common to ministers discussed briefly. Examples: The temptations "to identify God with our thoughts about Him"; "to paste labels on people"; "to run from truth"; "to become impatient"; "to be lazy".... etc. etc. Dr. James Stewart of Edinburgh has written a foreword and declares what is written here "will assuredly be of great practical help."

Believing and Knowing by EMERSON SHIDELER. Iowa University Press. 1966. 196 pp. $4.95.

There is a new war between science and religion—the meaning of truth. Author Shideler says that instead of trying to reconcile the two, we should recognize each field's distinctive and separate character. Science and religion begin, he says, from different questions—in science, man addresses his world of experience; in religion man himself is addressed. Both in living and knowing, we are faced with a dialectic that requires us to look both ways

at once. Our situation is ambiguous and both scientists and religious persons must accept this fact with humility.

Great Presidential Decisions by RICHARD B. MORRIS. J. B. Lippincott Co. 1967. 448 pp. $7.50.

Finally, the President stands alone and he must decide. And that requires courage. Here are 38 state papers (from George Washington to Lyndon Johnson) that changed the course of history. Among these: the decision to avoid entanglements; to fight the war of 1812; to crush nullification; to preserve the union; to go to war with Germany; to contain Soviet expansion; to fight a land war in Asia; etc. etc.

Pew Asks: Pulpit Answers by W. R. CLARKE. Christopher Publishing House. 1967. 161 pp. $3.95.

Will we recognize our loved ones in the after life? Should one tithe? What is the meaning of the social gospel? Can one repent for another? What makes a true Christian? These are just a sampling of the questions asked by the pew (53 questions asked) and answered by the pulpit. Some of the answers are very brief; but some are lengthy and wordy.

The Meaning of the Old Testament by DANIEL LYS. Abingdon Press. 1967. 192 pp. $3.75.

Many people are perplexed when they read the Bible, particularly the Old Testament. They have not learned how to read the Bible. This book will help the reader to discover sound principles of exegesis. Two questions must be asked: What did the text mean to the person who wrote it? What does this text mean to me? Dr. Lys shows how understanding, appropriation, and communication go together.

The Shock of Revelation by ALEXANDER STEWART. The Seabury Press. 1967. 152 pp. $3.95.

A casual reading of these messages enables one to understand why they were so popular as a television series. They are built around striking stories; they touch people at the point of their needs; and they set forth profound religious truth.

God and History in Early Christian Thought by LLOYD G. PATTERSON. Seabury. 1967. 181 pp. $5.50.

Another in the series entitled, "Studies in Patriotic Thought." An able interpretation of the subject as found in the early church.

Seeds of Destruction by THOMAS MERTON. Macmillan Co. 1967. 224 pp. Paperback, $1.45.

The problems and trends of our day sensitively analyzed by the well-known and widely read Trappist monk.

New Theology No. 4 by MARTIN E. MARTY and DEAN G. PEERMAN. Macmillan. 1967. 253 pp. Paperback, $1.95.

Another in a series of paperbacks on contemporary theological issues. Includes essays by Avery Dulles, S.J., Albert C. Outler, and Harvey Cox.

Free to Live, Free to Die by MALCOLM BOYD. Holt, Rinehart and Winston. 1967. 114 pp. $3.95.

The author of *Are You Running With Me, Jesus?* gives thirty days of "secular meditations" in his passionate kaleidoscopic style.

The Incendiary Fellowship by D. ELTON TRUEBLOOD. Harper & Row. 1967. 121 pp. $2.50.

The Quaker scholar reflects on the church today and gives a critical review of various understandings of its nature and mission. An encouraging book for all who love the church and are dedicated to the extension of its witness in this generation.

The Will to Manage by MARVIN BOWER. McGraw-Hill. 1966. 276 pp. $7.50.

A very readable text on organizational management written by an international consultant in the field. There is much here that is of interest to church and chaplaincy administrators in spite of its locus in the business world. Excellent illustrations in support of the author's thesis for programmed and systematized management.

The Case for Pastoral Clinical Training by WALTER P. BELL. Christopher Publishing House. 1967. 146 pp. $3.95.

A basic book in the field of pastoral care, stating the case well for clinical training for clergymen and seminarians.

Church and State and the American Indians by R. PIERCE BEAVER. Concordia Publishing House. 1966. 230 pp. $6.70.

This is a very informative history of an older application of some perennial problems in church-state relationships. The churches with government once did a great work among the American Indians, larger and more effective than what it would have been under their own limited resources. Some of the profound current social problems in the United States very likely require a great deal of religiously motivated leadership but the church-state issues are unresolved.

Ring of Truth by J. B. PHILLIPS. MacMillan. 1967. 125 pp. $2.95.

At a time when so many seem to be groping around, running after strange gods or no god at all, this book comes as welcome relief, refreshing and reassuring. The author's sturdy, common-sense reasons for his faith seem much "better than the best thoughts of unbelief." We are deeply in his debt for his previous books and translations. This simple and thoughtful witness to his faith may become a classic. He declares plainly that "no man could ever have invented such a character as Jesus. No man could have set down such artless and vulnerable accounts as these unless some real event lay behind them."

The Minutes Particular by E. G. LEE. Beacon Press. 1967. 192 pp. $4.95.

A book with poignant feeling about the meaning of both life and death. The author tells of the death of his beloved wife after years of struggle with cancer. With great humility and reserve he reflects on the traditional religious answers to human suffering and sorrow.

Links Between Judaism and Christianity by SAMUEL UMEN. Philosophical Library. 1966. 153 pp. $4.75.

A popular review of some of the major links between the two great faiths on which much of western civilization rests. Dedicated to Pope John XXIII and with a foreword by Cardinal Cushing of Boston.

The Rush Hour of the Gods by H. NEILL MCFARLAND. Macmillan. 1967. 267 pp. $5.95.

An introduction to religious movements in contemporary Japan against the background of its religious heritage. Attention is given to the much publicized Soka Gakkai and a number of other sets that are currently growing or under resurgence.

The Invisible Religion by THOMAS LUCKMANN. MacMillan 1967. 128 pp. $3.95.

A scholarly treatise on the sociological problems of religion for modern man.

Letters to John by THEODORE J. KLEINHAUS. Concordia Publishing House. 1967. 55 pp. Paperback, $1.50.

Chaplain Kleinhaus writes from "Bluefeather Air Force Base, California" to his nephew, John. A wise, witty little book. With a delightful style the author offers good counsel on a range of modern youths' problems, including the draft, college, careers, dating, early marriage, money, responsible patriotism, military service, Vietnam, worship, faith, morality and a great many other points along the way. A very good item to put into the hands of any teen-ager who can read.

The Name Dictionary by ALFRED J. KOLATCH. Jonathan David. 1967. 418 pp. $7.95.

Another in the helpful and interesting series of reference books by this publisher. The author not only presents a comprehensive list of names with their definitions and associations, but in addition includes an essay on the history, development, sources and peculiarities in the field of names, both English and Jewish.

The Petitioners: The Story of the Supreme Court of the United States and the Negro by LOREN MILLER. World Publishing Co. 1967. 461 pp. Meridian Paperback. $2.95.

This is solid, competent, background material for an understanding of the history of Negro civil rights and the high court.

Church, State and Freedom by LEO PFEFFER. Beacon Press. 1967. 832 pp. $15.00.

An extensive revision and up-dating of the classic work by the same author in 1953. Observations on recent court cases dealing with religious practices and implications are incorporated. The things said in these pages about the chaplaincy and related matters ought to be thoroughly known and understood by all chaplains, quite apart from any inclination to disagree with the emphasis given. Among many points that touch on religion and the military, Pfeffer includes the position that "If . . . the expenditure of government funds for religious purposes is militarily necessary, it is constitutionally permissible." p. 251.

Meditations for Servicemen by WILLIAM E. PARSONS, JR. Abingdon Press. 1967. 160 pp. $2.50.

Brief meditations by a young Navy chaplain. His words and thoughts are practical as well as devotional, full of down-to-earth illustrations with warm, human-interest appeal. A good guide for the thoughtful serviceman wherever his tours of duty lead him.

New England Frontier: Purtians and Indians, 1620-1675, by ALDEN T. VAUGHAN. Little, Brown and Co. 1965. 430 pp. Paperback, $2.95.

A scholarly history of an interesting period in Indian relations in the American colonies. The author observes that disease, war and voluntary migration did more than rum, greed, and malice to reduce the Indian population of the area.

Christianity in the Non-Western World. Edited by CHARLES W. FORMAN. Spectrum Books by Prentice-Hall. 1967. 146 pp. Cloth, $4.95. Paperback, $1.95.

Informative essays dealing with Christianity as it has attempted to take root and express itself in Asia and Africa.

The committee who edited *The New Scofield Reference Bible*, L-R: John F. Walvoord, President, Dallas Theological Seminary; Charles L. Feinberg, Dean, Talbot Theological Seminary; Allan A. MacRae, President, Faith Theological Seminary; Wilbur D. Ruggles, Vice-president, Oxford University Press; E. Schuyler English, Chairman; Frank E. Gaebelein, Headmaster Emeritus, The Stony Brook School; Alva J. McClain, President Emeritus, Grace Theological Seminary; Clarence E. Mason, Jr., Dean, Philadelphia College of the Bible; William Culbertson, President, Moody Bible Institute; Wilbur M. Smith, Editor, *Peloubet's Select Notes*.

The New Scofield Reference Bible. Oxford. 1967. 1392 pp. Cloth, $7.25.

This widely known reference Bible is being reissued in a printing of 300,000 copies. This newly revised edition is the result of the work of ten evangelical scholars under the chairmanship of Dr. E. Schuyler English. (See photo.) Cyrus L. Scofield served in the Confederate Army with distinction. He was a lawyer and state legislator. President Grant appointed him U. S. Attorney for Kansas. He experienced a religious conversion in 1879 and immediately began a remarkable career of Christian service. He was self-taught in theological matters. His reference Bible was originally published in 1909. It was the first Oxford book to sell over a million copies.

The Way to Freedom by DIETRICH BONHOEFFER. Harper and Row. 1967. 272 pp. $4.50.

I Knew Dietrich Bonhoeffer. Edited by W. D. ZIMMERMAN and RONALD GREGOR SMITH. Harper and Row. 1967. 238 pp. $4.95.

Two more books in the story of this remarkable young man who stood against the leadership in Nazi Germany and even today speaks to our generation. The first book contains materials from the period 1935-1939. The second is a series of vignettes by acquaintances and friends of Bonhoeffer who recount their impressions and contacts with him covering his whole life from childhood to death.

The New Poets by M. L. ROSENTHAL. Oxford. 1967. 350 pp. Cloth, $6.50. Paperback, $1.95.

The sub-title is "American and British Poetry Since World War II," although the survey includes also some attention to Irish poets. A very able and informative analysis of certain of the major contemporary poets and their attempts to put their concerns into words.

Effective Psychology for Managers by MORTIMER R. FEINBERG. Prentice Hall. 1965. 224 pp. $6.95.

An immensely practical and readable presentation of a wide range of personnel problems that any administrator might encounter with suggested techniques for dealing with them.

The New Testament translated by CHARLES B. WILLIAMS. Moody Press. 1966. 572 pp. $3.95.

This is a new, attractively printed edition of the Williams translation. Many scholars feel that this is among the best in conveying the Greek nuances to the English reader.

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Video Tape for Hospitals

(Continued from page 40)

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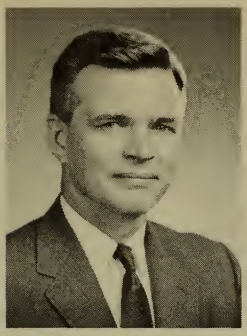

Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: The Rev. A. Ray Appelquist, Executive Secretary
Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

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